

T H E
Christian's Manual.

In Three Parts.

1. The CATECHUMEN

Or, an Account given by the Young Person of his Knowledge in Religion, before his Admission to the LORD's SUPPER, as a Ground-Work for his right understanding the Sacrament.

2. An INTRODUCTION

to a plain and safe way to the COMMUNION-TABLE, with Prayers fitted for the Communicant, before, at, and after Receiving.

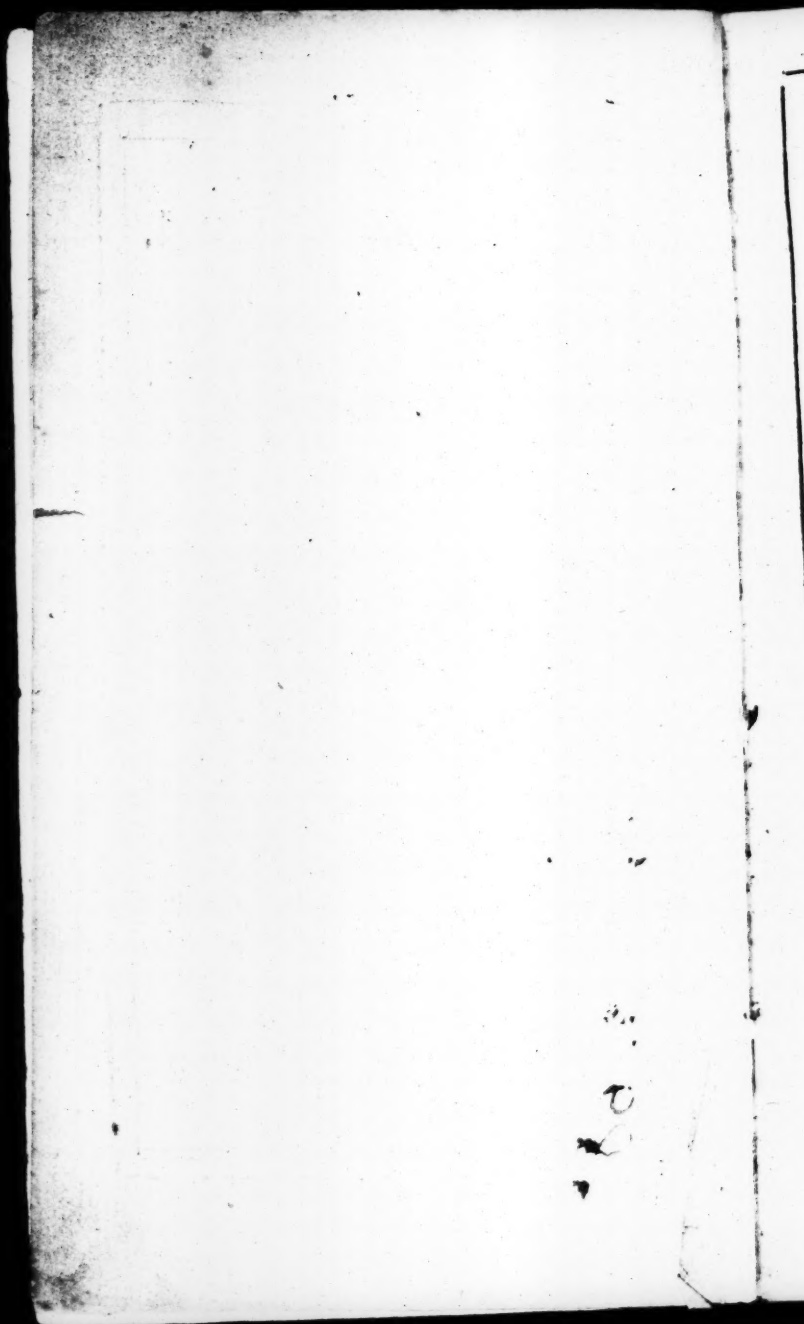
3. The Primitive Institution;

Shewing the great Benefit and Necessity of Catechising, to save the Souls of particular Persons, and heal the present Distempers of the Church.

By *L. Addison* D. D. and Dean of *Lichfield*.

London : Printed for *W. Crooke* at the *Green-Dragon* without *Temple-Bar*.
1691.

141. m: 687



THE
CATECHUMEN,
OR AN
ACCOUNT

Given by the
Young Person to the Minister,
Of his Knowledge in
RELIGION,
Upon his first Admission to the
LORD'S-TABLE.

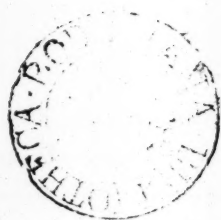
*But sanctifie the Lord in your Hearts : and
be ready to give [Απολογίαν] an Account
to every Man that asketh you a reason of
the hope that is in you, with meekness and
fear, 1 St. Pet. 3. 15.*

With the Epistles of Two Eminent Divines
of the Church of *England*.

Licensed, *Dec. 2. 1689. Z. Isham.*

The Second Edition.

*London, Printed for W. Crooke at the Green-
Dragon without Temple-Bar, 1690.*



TO THE
AUTHOR.

S I R,

I Have ever had a peculiar Esteem for all such Discourses, as Peaceably tend to beget in Mens Hearts a right knowledge of the Sacrament of the Lord's Supper. Which I look upon as the highest *Mystery* in Religion, and the best *Instrument* to convey Vertue, and promote it in a Christians Soul.

And seeing the *small Piece* you sent to be perused by me,

A 3

is

To the Author

is designed to instruct the younger sort (who are the hopes of the Church) in such Principles of Christianity, as are necessary to be known by them, before they be admitted to the Holy Communion, you may well presume not only of my Approbation, but earnest Desire, to have it made Publick.

Yours, &c.

L. A.

TO

TO THE
BOOKSELLER.

SIR,

I Have carefully perused these Papers, and though I know not the Author of them, yet seeing you desire my Opinion, I think myself obliged to do them this Right: As for the Matter contained in them, I think it very Orthodox, and fully agreeable with the Doctrine of our Church; and as for the Composure, I think it very Regular and Clear, Judicious and Instructive; and as for the whole, I think it of very great use for all that have honest and teachable Minds, and do sincerely inquire after the Truth, as it is in

To the Bookseller.

Jesus, but more especially for such as have gone through their Catechize, whose Understandings I doubt not will be very much opened and enlarged by a careful and diligent perusal of it: That God Almighty may prosper the Design of it, and make it a Blessing to the Souls of Men, is the hearty Prayer of,

Sir, Your truly

Affectionate Friend,

From my House
in Broadstreet.

J O. S C O T T.

T H E

THE
CATECHUMEN:

O R,

*The Young Person's Account of his
Knowledge in Religion, &c.*

THE following Account being only a Taste of the Proficiency I have made under your pious Diligence in Catechising, I have no apprehension it will be unwelcome to you. Many things I know might be said in disfavour of it ; but the Piety of the Design is all I offer in excuse. Besides, I understand not the Use or Benefit of Apologies, and therefore I will begin

gin this Account without them.

It was my singular Happiness, not only to be born of Christian Parents, but of such as were true Members of the Church of *England*, whose Piety took care to make choice of fit Persons to present me to Holy Baptism the first *Sunday* after my Birth, according to the Rule and laudable Practice of this National Church.

The Persons, I say, who presented me to Holy Baptism, were Canonically qualified for that Charitable Office, being of good Report, and such as had received the Holy Communion.

These I call my *Godfathers* and *Godmother*, whom I bear a Reverence suitable to that Appellation. And by my Parents approbation, these gave me that Name, which puts me in mind of the Christian Faith, in which I was baptized, and by which I was listed under Christ, and became his Soldier and Servant. And it is called my
Chri-

The CATECHUMEN.

3

Christian Name, because by it I stand related unto Christ, and distinguished from Men of all other Religions, as *Jews*, *Pagans*, and *Mahumetans*.

This Name was given me at Baptism, whereby being made a Christian, I was entitled to all the Priviledges appertaining to those who truly bear that Name. So that I who by Nature did not belong unto the Church of Christ, which is his Mystical Body, being baptiz'd, became a Member of the same. And being a Member thereof, I am no more, as I was by Nature, a Child of Wrath, but a Child of God by Adoption, through Christ, who is the Son of God by Nature. And being thus a Child, I am also an Heir of God, and Joint-Heir with Christ, to a Kingdom of Glory.

But these Priviledges were conferr'd upon me in Baptism not absolutely, but on Condition that I would perform what my Godfathers.

thers and Godmother did vow and promise in my behalf, when I was baptized. For notwithstanding that both mine and all Parents are expressly commanded to be diligent in teaching their Children God's Holy Word, and to bring them up in the nurture and admonition of the Lord ; yet because Parents may die, and so be incapable to do this ; or they may be negligent, and so either not do it at all, or not as they ought ; the Church, as 'twere, took Bond or Security of my Godfathers and Godmother for my pious Education : Who are therefore called my *Sureties*, and who were encharged to have a Religious Care to teach me, as soon as I was able to learn, what a solemn Vow, Promise and Profession I made by them in Baptism.

Now, the things which these Sureties avouched to be performed by me, are Three, (answerable

able to the Three Benefits assured to me when I was baptized.) The first was an utter renouncing of all those Spiritual Enemies that incessantly war against my Soul ; namely , the Devil, the World, and the Flesh.

So that the first Spiritual Enemy I am to renounce , forsake, and fight against, is the Devil, that evil Spirit, that lost Angel, whose malignity against me appears in his continual soliciting and tempting me to Sin, and accusing me when I have sinn'd ; and resisting and hindring me when I am about to do good. Whom, according to my Sureties Bond, I stand obliged to renounce, together with all his Works ; which, in general, are all Sins committed by his instigation ; and, in particular, all Sins committed after his Example, or which bear his Image ; such as Murder, Lying, Pride, Malice, and the like.

I am

I am also bound (by vertue of the Bond my Sureties gave in my Name) to renounce this present evil World. By which I understand those wicked Men who are Enemies to Godliness, and all those other Creatures which the Devil, the Prince of this World, useth as Baits and Snares to seduce me to Sin. But besides my renouncing the World thus understood, I am also to forsake and withstand its Poms and Vanities, that is, all Pleasures, Pride and Wealth, when they become injurious to Religion, and divert or stop me in my Exercise of Piety: Which they will certainly do, if my Affections towards them are inordinate, immoderate, or unseasonable.

And because Worldly Vanities only gratifie my Carnal Part, and Sensitive Appetite, I am also bound to renounce that which they gratifie: I mean, the Flesh, or my unmortified
Cor-

Corruption, which is Enmity against God, and doth not only hinder me from doing Good, but doth also incline and spur me on to do Evil.

For I find, that from this unmortified Corruption there springs up in me many inordinate Affections, and evil Concupiscences, which are called the Lusts of the Flesh: By means whereof (until they are mortified) I am brought to entertain the Temptations of the Devil, and to abuse the good things of the World to Sin. And though the renouncing of these Lusts of the Flesh, together with the Devil and the World, be made an Article of my Christianity, and a Condition upon which the Priviledges of Baptism are bestowed upon me; yet seeing they are my sorest Enemies, and continually endeavouring not only my present, but

but my eternal Ruine, (without any other tie) Self-preservation prompts me to withstand them.

The Second thing promised in my behalf, when I was baptized, is my Belief of the Doctrine of Christianity, summ'd up in the Apostles Creed: My Faith of which, if it be not more than either barely Historical and Temporary, I shall not surpass the very Devil, and wicked hypocritical Men in believing; for the one believes alway Historically, and the other only hypocritically for a time.

But the Faith I vowed in Baptism is a firm and constant Assent unto the Word of God, and Gospel of Man's Salvation, and an unshaken Reliance upon the same: So that the whole Scripture is the General, and the

the Articles of the Christian Faith, summ'd up in the Creed, is the Particular Object of my Belief.

And I look upon this Faith to be so necessary for me, and every Christian, that I forfeit that Title without it: For a Believer is but another Word for Christian. But still I know, that how necessary soever Faith is to the Salvation of my Soul, yet it is not to be got by my own Power; for it is the Gift of God, and the Gracious Work of the Holy Ghost, which doth enable me to assent unto, and rely upon the Holy Scriptures.

But because Faith will not profit to my Justification, without Works of Obedience to the Commands of Christ; therefore my Sureties undertook that I should keep God's Holy Will and Commandments, and walk in the same
all

all the days of my Life. So that from I do acknowledge my self bound and to pay Obedience to the whole dear Will of God, revealed in his word. me And I cannot think my self fit to go come to the Lord's Table, unless me I am resolved to keep God's Law, fie and have regard unto all his Pre- and cepts ; and that too with my An whole Heart, or sincerely ; and al- tim ways, without intermission or dis- Fai continuance. up

But when I profess this to be my Duty, it is not as if I thought I were to be saved by the Tenor of the First Covenant, the Condition whereof was perfect Obedience ; for this I am no way able to perform. But because I hope to be saved by the Second Covenant, called the Covenant of Grace, I think my self bound to perform the Condition thereof, namely, Obedience, or Faith fruitful in good Works ; which good Works are the genuine Off-spring of my Faith, and do flow as naturally from

that from it, as Fruits from their Tree ;
 sound and without which, my Faith is
 whole dead. And you have ever taught
 word, me to set a peculiar value upon
 it to good Works, because through
 unless means thereof I glorifie God, edi-
 Law, fie my Neighbour, and justifie
 Pre- and declare my Faith before Men.
 my And according to my present Sen-
 d al- timents of Religion, I look upon
 dif- Faith and good Works to make
 up my whole Duty, as a Christian :
 be And these, I hold, are not to be
 ght seperated in my Practice, because
 nor Faith without Works is dead, and
 on- Works without Faith cannot please
 be- God.

And tho' it is my firm Resoluti-
 on to observe them both, and to
 believe and do as my Sureties
 have promised for me ; yet I
 know, I cannot do so, but by
 the assistance and help of God ;
 and therefore I will by diligent
 and humble Prayer beg a continu-
 al supply of Grace, to enable me
 to believe and do all things which
 at

at Baptism were stipulated and
 promised in my Name. And this
 will also daily offer up my unfeign
 ed Thanks unto God, that he bel
 hath called me to the knowledge
 of the Truth; that he hath mi
 brought me out of my natura But
 State of Sin; that he hath admit to
 ted me into the Church; and Bap
 that there he doth vouchsafe me est
 the appointed Means of Holines Lo
 and Salvation. And I humbly ne
 pray God by his preventing Grace
 to incline my Will; by his assist He
 ing Grace to give me Strength: op
 and by his consummating Grace co
 to bring me actually to perform m
 all those Duties which in Holy ty
 Baptism my God-fathers and God- an
 mother undertook in my stead. F

And as you ever minded and
 made me sensible how greatly I
 was bound to my Sureties, for
 what they did for me at Baptism;
 so you likewise have let me know
 the Obligation I had to take up
 their Bond as soon as I was able,
 and

and so to discharge them. And
 And this I did at Confirmation, when
 I solemnly took upon my self to
 believe and do all that my Bap-
 tismal Sureties had vow'd and pro-
 mised I should believe and do.
 But now, alas! being conscious
 to my self that I have broken my
 Baptismal Covenant, it is my earn-
 est desire to be admitted to the
 Lord's Table, on purpose to re-
 new it.

But before my admission to that
 Heavenly Entertainment, I am of
 opinion that I ought to have a
 competent Understanding of the
 more eminent Parts of Christiani-
 ty which you have taught me;
 and they are these Four, namely,
 Faith, Obedience, Prayer, and
 the Sacraments. And to you who
 are to admit me, I think my self
 bound to give an Account of my
 Knowledge in each of these, and
 to desire your Judgment whether
 or no it be sufficient in order to my
 Admission.

I be-

I begin with Faith (as the
 without which all the rest are not
 only insignificant, but sinful
 which being considered as my Act
 of Believing, I have already said
 that it signifies my Assent unto
 and relying upon the Word of
 God's Truth, and Gospel of Man's
 Salvation: So that I take the Scrip-
 tures to be the general Object of
 my Faith, and the Creed to contain
 the main Particulars to be believ-
 ed by me. I mean, that Creed
 which bears the Name of the A-
 postles, as its Compilers; and
 which, I suppose to be that Form
 of *sound* Words to the Profes-
 sion whereof *Paul* exhorts *Timo-
 thy* to keep constant and teach o-
 thers.

And because before my Admis-
 sion to the Holy Communion, I
 think I ought to be able to recite
 the Words of the Creed, to have
 a competent Knowledge of their
 meaning, and of the influence
 each Article ought to have upon
 my

my Coverſation : I will therefore firſt rehearſe the Words thereof, and then give you ſuch an Account of their Senſe and Influence, as I have been taught by you.

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jeſus Chriſt his only Son our Lord : Who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried ; He deſcended into Hell : The third day he roſe again from the dead : He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty : From thence he ſhall come to judge both the quick and the dead.

I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life everlaſting. Amen.

Having

Having thus rehearsed the words of the Creed, my next Task is to give a short plain Declaration of what I believe in every Article.

ARTICLE I.

I believe in God the Father Almighty, Maker of Heaven and Earth.

In this Article I have been taught to believe that there is God, and that he is an Eternal Spirit, whose Being is of himself and not from any other ; and that from him all things have their Being. And I further believe, That this God is but One, because he is the Infinite, Independent, and Omnipotent Cause, which can be but One.

I believe also, That this God is the Eternal Father of Christ, and that for his sake he is also my Heavenly Father ; and that be-
ing

ing Almighty, he can do for me whatsoever he will.

I likewise believe, That in Six days this God created all things of Nothing by his Word, for his Glory; and that he still preserveth all things by the same Word of his Power.

ARTICLE II.

And in Jesus Christ his only Son our Lord.

In this Second Article of the Creed I have been taught to believe in Jesus Christ, and that he is the only Son of God, and of the same Divine Essence with him: That he is called *Jesus*, because he is the only Saviour of Mankind: and that he is called *Christ*, or *Messiah*, which signifies *Anointed*, because he was anointed to the Three Offices of a Prophet, Priest, and King; which Three, under the Law, were in an especial manner Anointed. B And

And I believe, That all these Three met in Christ ; and that as a Prophet he doth instruct his Church, outwardly by his Word, and inwardly by his Spirit. And I believe, That as a Priest he made satisfaction unto God for the Sins of Mankind , when he once offered up himself upon the Cross ; and that by the Sacrifice of himself, he reconciled God and Man. And further I believe, That as a Priest he continually makes Intercession for me, and all true Christians, at the right Hand of his Father in Heaven, and doth bless me in turning me from my Iniquities.

In like manner, I believe, That *Jesus* was not only *Christ*, that is, Anointed to be a Prophet and a Priest in the sense now declared ; but that he was also Anointed to be a King : And that, as such, he doth govern and preserve his Church : he erects and sets up his Throne in the Hearts of Believers :

these
 hat as
 t his
 Vord,
 And
 made
 Sins
 e of-
 ofs ;
 him-
 Man.
 as a
 ter-
 hri-
 Fa-
 less
 ni-
 hat
 is,
 a
 d ;
 to
 ne
 is
 p
 e-
 :

lievers : He gives them Grace to subdue every rebellious Lust, and habit of Sin, that it reign not in them : He conquers Satan, and restrains his Power : He overcomes Death ; and having received all Authority in Heaven and Earth, he rules over all Men, and all Creatures ; and that of his Kingdom there shall be no end. So that to him belongs absolute Dominion over all, and Obedience is due to him from all.

ARTICLE III.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

In this Article I profess to believe, That when Christ was made of the Seed of *David* according to the Flesh, he was made in all things like to my self, excepting Sin : For that could affect neither his Humane Soul nor Body, be-

cause in both he was most Holy, as being conceived only by the Operation of the Holy Ghost, and born of a spotless Virgin. For Christ, that he might be our Kinsman, and capable to redeem us, by paying our Debts in the same Humane Nature in which they were contracted, it was necessary he should be the Seed of the Woman. And that he might plainly appear to be that Seed of the Woman which was promised, it was likewise necessary he should be born of a Virgin, who was of the Lineage and House of *David*. All which I believe from God's Word was accomplished in the Blessed Mother of Christ.

ARTICLE IV.

Suffered under Pontius Pilate, &c.

This is an Article that you have often told me I ought well to understand.

derstand ; for it respects Christ's Death , upon which the whole Hinge of my Salvation turns. I find the History of it to be clearly and fully set forth by the Evangelists ; and as to the knowledge of it, *St. Paul* valued it so highly, that he desired to know nothing else but Jesus Christ crucified. Now by my believing of the Crucifixion , I confess, that according to the Prophecies Christ suffered in his Humane Nature. both in Soul and Body ; his Divine Nature being incapable of suffering. And that this hapned at the time when *Pontius Pilate* was the *Roman* Governour of *Ju-
dea* ; who being addicted to Cru- elty and sinful compliance , condemned Christ to be crucified : And as *Moses* lifted up the Serpent on the Pole in the Wilderness, so was Christ lifted up on the Cross ; and by a painful, ignominious, and accursed Death, did expiate my sin, and redeemed me from all

vain Conversation, and from the Curse of the Law, and gave me an Entrance into Heaven. All which unspeakable Benefits are justly to be ascribed to the Blood of Christ, because it was of infinite value, as being the Blood of that Person who was God as well as Man.

And as I believe Christ voluntarily laid down his Life, and that his Soul was really separated from his Body ; so I likewise believe, that as a dead Man he was buried, after the manner of the *Jewish* Nation ; namely, that he was bound in Grave-clothes with Spices, and laid in the Grave, with an heavy Stone rolled to the mouth of the Sepulcher. All which were certain Tokens of his Death , as being the usual known Rites of a Jewish Funeral. I also believe, That Christ being dead , his Soul and Body remain'd in a separate condition, under the Power of Death ; and that his Soul was reunited to the Body before it did
putri-

putrifie in the Grave. But as to the various Opinions about his Descent into Hell, I think them either too high, or too unprofitable for my research.

And as you have taught me, so I believe, that Christ's Birth, Death, and Burial, or being under the Dominion of Death, were the Three Degrees of his Humiliation; answerable to which were the Three Degrees of his Exaltation, namely, Resurrection, Ascension, and Glorification in Heaven.

ARTICLE V.

The third day he rose again from the dead.

Tho', being a Christian, I need no Proof of Christ's rising from the Dead; yet to confirm my belief of so eminent an Article, God has given me the Testimony of Angels, of the Men that guarded

the Sepulcher, the many Apparitions of Christ after he was risen, the Effusion of the Holy Ghost upon the Apostles, the Miracles done by them in his Name. So that I have just ground to believe and profess, That the Body of Christ saw no Corruption, as did the Bodies of the Patriarchs. And because it was impossible he should be holden of the Power of Death, I do believe that he did really rise again, and that the very same Body and Soul of our Saviour, which were separated by Death, were by his own Divine Power reunited in his Resurrection.

And as to the time when he arose, I have been taught, and do believe, That it was the Third day after his Death, which hapned to be the First day of the Week : Which Day we celebrate in memory of his Resurrection, and which has immemorially been called *The Lord's Day*.

ARTICLE VI.

He ascended into Heaven, and
sitteth, &c.

I believe, That Christ ascended by the same Power he rose : And that this was no other Power than that of his own Divinity ; by which, as an High-Priest of good things to come, he once ascended visibly and locally into the Heaven of Heavens, as the High-Priest once every Year entred into the Holy of Holies. And the End of his Ascension was, I believe, to prepare a place for Believers, and to receive them to it ; that where he is, they might be also.

After Christ's Ascension into Heaven, he took his Place at the Right-Hand of God. Not that I think God, who is a most absolute Spirit, hath either Right or Left Hand ; but that this is spoken after the manner of Men who

place those whom they will most honour upon their Right-hand. And from Christ's being thus placed in Heaven, I collect, That he there took up his Abode in a State of Majesty and Power, to shew that he was above all Creatures in Heaven and Earth, and that he is exalted to be the King of Saints, and Judge of Sinners; the Prince of our Salvation, and High-Priest of our Profession: and that in him there was an Union of the Regal Power and Priestly Office, when he sat down at the Right-hand of the Father Almighty. So that by the former he is perfectly able to subdue all his Enemies; and by the latter he doth ever intercede for, and eternally save those that are his.

ARTICLE VII.

From thence he shall come to judge, &c.

As I believe that Christ redeemed me by his death and passion, and that by his Ascension he is become my Advocate and Intercessor with God; so I believe that he shall come the second time from Heaven, with great Glory, to judge the World.

For besides the particular Judgment that passeth upon every Man immediately upon his Death, when the departed Soul is set at God's Tribunal, and examined of all its Thoughts, Words, and Actions; I say, besides this particular Judgment, I believe there shall be a general Judgment, when all shall be judged, as well the Quick that shall be alive at that day, as the Dead, who shall then be raised up. And that in this last Judgment

ment Christ himself, as a Supreme Judge, shall pass the final Sentence, and that the Saints, as Assessors, shall pass their Sentence of Approbation.

I believe too, That I and all Men shall be judged of all things done in the Body, whether Good or Evil: And that upon the pronouncing of the Sentence, the truly penitent shall pass to an Estate of Eternal Happiness; and finally, the Impenitent to an Estate of Eternal Misery.

ARTICLE VIII.

I believe in the Holy Ghost.

Having briefly declared what my Faith is in God the Father, and God the Son; I am next to declare what I believe concerning God the Holy Ghost. And first, I believe, That without Faith in the Holy Ghost, I cannot believe in God the Father,
nor

nor in his Son, as my Lord. For no Man can call God Father, but by the Holy Ghost ; nor can any Man say that Jesus is the Lord, but by the Holy Ghost : Whom I believe to be the Third Person in the Divine Being, and therefore True God : And that as he proceedeth from the Father and the Son, (which I believe he doth) he is a Person distinct from both.

The Spirit in whom I believe is called Holy, because in himself he is without all Pollution and sin ; and because he is the Author of all Holiness in me, and all who truly believe in him : So that all my Holiness is but a Ray or Effusion of the Holy Ghost, which doth furnish my Heart with spiritual and saving Graces, by the Work of Sanctification.

ARTICLE IX.

I believe the Holy Catholick Church, the Communion of Saints.

After this plain Account given by me of the Articles which concern the Blessed Trinity, I will now give the like Account of those that follow ; which respect such only as truly believe in, and obey and Worship the Trinity in Unity ; and who are here called the Church. Which I plainly take to signifie all those whom Christ hath called out of the World, to be his peculiar People : Over whom he hath a Sovereign Authority, in regard of which they willingly and chearfully pay him Homage, and obey his Law and Ordinances.

For by *Church* I have been taught to understand the Corporation and General Family of all true Believers, which Family truly deserves

to

to be called Holy, in respect of its Head, which is Christ, who is Holy in himself, and whose Holiness is imputed to all sincere Believers : And who through the Grace given to them, do labour, study, and endeavour to be Holy.

And the Church, in this familiar acception, I believe is Universal, as well as Holy ; and that there are in all the Quarters of the World those who by Baptism are admitted into it, and so made Members of Christ's Mystical Body, who are guided by his Spirit, nourished by the Word and Sacrament ; and who are obedient to the Rule and Government of the Bishops and Pastors, lawfully called to their Offices.

And of this *Society* of Believers, which constitute the Church, some are in a state of War, continually fighting against their own and Christ's Enemies ; but yet in daily expectation of Triumph, and a Crown :

Crown: And these are called the *Church Militant*, which is on Earth. And some are in a state of *Peace*; for having fought the good Fight of Faith, and finished their Warfare, they are entred into their Master's Joy: And these make the *Church Triumphant*, which is crowned in Heaven. Now, these I hold are not two divers Churches, but the same Church under a different State and Condition: For I believe the *Church* to be essentially but one.

And as Christ's Mystical Body the Church has an *Union* with *Him*, as being the Head of it; so I believe there is a *Common Union* among the Members; both those that are glorified in Heaven, and those that in some degree are sanctified on Earth. And this is called the Communion of Saints; and is the first Priviledge of the Christian Church. And by virtue of this all *true Christians* communicate in all Offices of *Piety* and

and
ano
this
they
one
Fai

nu
of
do
Fo
gi
in
Fo
sh

st
C
N
is
f
V

and *Charity* ; in doing good to one anothers Bodies and Souls. And this they do upon the account that they have in common *One God, one Christ, one Spirit, one Lord, one Faith, one Baptism, one Hope.*

ARTICLE X.

The Forgiveness of Sins.

As the *Communion of Saints* genuinely ariseth from the Nature of the *Universal Church* ; so *Pardon of Sins* follows from both. For none shall have their *Sins forgiven*, but those who live and *die* in the *Communion of the Church* : For unless I abide in this Ark, I shall certainly perish.

Now Sin, as I have been *instructed*, is of two sorts ; the one *Original*, which is the sin of *my Nature* ; the other *Actual*, which is the sin of *my Conversation*. The former I brought with me into the World, the latter I commit while I live

I live therein. And both these sorts of sin deserve Eternal Death, and can only be pardon'd by the Merits of Christ. (For sin being a Transgression of the Law of God, it can only be forgiven by him whose Law it *transgresseth*.) For Remission of sins is the second Priviledge of the Church, which is preached to all in the Name of *Christ*, and sealed in Baptism; wherein I believe my Original Sin is presently pardon'd, and that my *Actual Sins* committed *after Baptism*, shall be *pardon'd*, if I truly repent me of the same.

Now, this my Belief of the Forgiveness of Sins, supposes that I believe, That God graciously and freely, without any Desert on Man's part, gave his Son to die for the World; and, That for the sake of his meritorious Death, he remits the Fault, absolves from the Guilt, and acquits from Punishment, *all truly penitent and believing Sinners*.

And

these
Death
y the
eing a
God,
him
For
cond
hich
e of
sm ;
Sin
my
Bap-
nly
the
nat
lly
ert
ie
or
n,
n
-
-
I

And I do further believe,
That he imputes to them the O-
bedience of his own *Son*, and
his Righteousness, and by means
thereof accounts them *just* in his
sight.

I believe, That all who are
justified, and thus acquitted,
have Holiness in some degree,
according to the Condition of
this Life. Which Holiness, tho'
it cannot altogether discharge
them from sin, yet it doth not
suffer it to *reign* over them:
So that a justified Person is not
under its Dominion, nor yields
himself a *Vassal* to it; but resists
its Commands, and makes it die
daily.

And for the greater security
of the Forgiveness of sins, God
hath committed to his Ministers
an indispensable Power and Charge
to preach *Faith* and *Repentance* as
the Condition of this Forgive-
ness: He hath likewise appoint-
ed them to *pray* and *intercede*,
and

and also to baptize for the Forgiveness of sins; and to administer the Lord's Supper in memory of that Blood which was shed for the *Remission of Sins*. And indeed all that God hath left in the Hand and Power of his Ministers, especially tends to make Men capable of receiving what they believe, namely, the Remission of sins.

ARTICLE XI.

The Resurrection of the Body.

It was the Hope of the Fathers under the Old Testament, as well as it is of Christians under the New, That there shall be a Resurrection both of the Just and Unjust: And if it were otherwise, Christians of all Men would be most miserable; and all that I have learn'd, and you have taught me, concerning Christianity, would be in vain. But
I firmly

For I firmly and truly believe, That
 my Mortal Body shall be raised
 from the Corruption of the
 Grave by Vertue of the Resur-
 rection of Christ. And this my
 Belief is founded upon the Pow-
 er and good Pleasure of God,
 who both can and will raise from
 the dead the very same Body that
 died.

ARTICLE XII.

The Life everlasting.

The Enjoyment of Everlasting
 Life is the last Christian Privilege,
 and that which crowns the rest:
 And I have learned to under-
 stand by this *Life* the Enjoyment
 of all true Happiness in Soul and
 Body. For I believe that the Fa-
 culties of the Souls of just Per-
 sons shall be perfectly enlightned
 and sanctified, and that their Bo-
 dies shall live after the manner of
 Spirits, and be exceedingly glori-
 fied.

And

And opposite to this Life everlasting, I believe there is an everlasting Death, which is the Portion of the Wicked. And that as Life everlasting consists in the Fruition, so I believe everlasting Death consists in the Loss of God's Presence, and all other Comforts ; and is the enduring of the sting of Conscience and Torments of Hell for ever.

But as my believing all the Articles of the Christian Faith, as they are summ'd up in that which is called the Apostles Creed, supposes that I am to learn not only the Words, but likewise the *Sense* of the Creed ; so it also implies, that I should live like them that do believe ; for otherwise my consenting to the Truth of the Articles will stand me in no stead. And therefore, not meddling with remote and learned Inferences, I will draw such from each Article, as are near and familiar, short and edifying.

As

As for Example: From my believing that God created me, I infer, I am bound to be obedient and subject to him. By my believing that Christ redeemed me, I think it my Duty to yield up my self to him as his Purchase, and to be wholly disposed by him, and employed only in his Service. My believing Christ's Conception by the Holy Ghost, and his Birth of the Virgin, should make me diligent to fit my Heart for the Holy Ghost to overshadow, and for Christ to be born in it. My belief of Christ's Crucifixion, should teach me to crucifie the Flesh, with the Affections and Luts, and to destroy the Body of sin. My belief of his *Death* and *Burial* should make me content to die for the sake of Truth, being assured, that if I suffer for Christ, I shall also reign with him. It should also keep me from being disheartned by Death, seeing that Christ by dying

ing hath taken away the Sting
of Death, which is Sin, and made
it an Entrance into Life. My believ-
ing the Resurrection of Christ
should make me actually rise from
Sin to a New Life ; and utter
to forsake my Sins, as Christ did
the Grave , to which (after he
was once risen from it) he re-
turned no more. My believing
Christ's Ascension, and sitting at
the Right-hand of God , should
teach me to set my Affections on
things above, and not on things
on the Earth. The believing
Judgment to come, should make
me careful so to walk, as that
may not be condemned in it.
My believing the Holy Catho-
lick Church and Communion of
Saints, should render me mighty
circumspect to preserve Charity
which is the Bond of Peace, and
to avoid all things destructive of
Catholick Unity.

The Remission of sins, which
I believe, should make me high-

ly to esteem all those Ways and Means which God hath ordained in his Church to convey unto me this Remission, and to perform the Condition on which it is promised.

My believing the Rising again of my Body, should make me watchful against all things that may keep it from being in a fit condition to rise to Glory; and to practice all such Vertues as may prepare it for that Heavenly Condition to which I expect it should be raised. And my believing the Life Everlasting, should make me diligent to employ my short moment of Time here, that my Everlasting Life hereafter may be a Life of Joy, and not of Misery.

And thus from all the Articles of the Creed, I am to draw Motives to strengthen me in all Christian Practice; to which end my learning and believing of them is

C

de-

designed. And till I do this, I cannot rationally pretend to make good what I promised when I was baptized, namely, To believe all the Articles of the Christian Faith. And without this, I think my self unfit to partake of the Lord's Supper.

I now proceed to *Obedience*, which you have frequently taught me, is the second *Head* of my Christian Profession, and that it has the *Ten Commandments* for its Rule; and of these, as well as of the Creed, I ought to have a convenient Knowledge, both as to the Words and Meaning, before I come to the Lord's Table: Because the keeping of God's Commandments is one part of that Vow which I have broken, and come thither to renew.

And first, I have been Catechised, That in each Commandment there is something *required*,

red, and something *forbidden* ; so that I may be guilty of transgressing it, either by doing what I ought not to do, or by leaving undone what I ought to do.

As to the things forbidden by the **First Commandment**, I have learned, that they are chiefly *Atheism*, or the Denial of God's *Being*, and the multiplying and serving of false Gods ; as also the not serving the only true God aright. And of this last I look upon my self to become egregiously guilty, when I suffer any thing to share with God in my Worship of him ; and when I am guilty of Hypocrisie, Irreligion, Indevotion, Lukewarmness, Heresie, Schism, *Apostasie*, *Infidelity*, Presumption, Despair, Carnal Security, Pride, Disobedience, Impatience and Murmuring, and wilful Ignorance of his Word.

And I have been taught, That by this same Commandment it is required of me to acknowledge but **One** God, and to have him for *my* God, and to love, fear, obey, and trust in him above all others, and to serve him truly all the days of my life.

And as to the things forbidden in the **Second Commandment**, I doubt not but they are, The appointing of any kind of Image for Religious Worship ; the representing of God by a visible likeness of any thing ; the worshipping of Creatures ; the neglect of the Worship of the True God, or the worshipping him after a false manner.

And the Duties enjoined in this Commandment, are, to worship the only True God, according to his own Prescription ; to worship him both in my Body and Spirit ; to bear a due regard to all the Parts of his Worship,

as

as Prayer, the Word, and Sacraments; to come to them with suitable Preparation, and to yield a due Veneration to all *Places, Times, Persons, and Things*, rightly set apart for God's Worship. And to such as thus worship him, he hath promised Mercy and Kindness; but has threatned to be a severe Punisher of them that do otherwise.

In the **Third Commandment** I am forbidden all irreverent Thoughts of God; all Blasphemy, or dishonourable mention of his Name; all Perjury, or Breach of lawful Oaths; all occasioning the Name of God and True Religion to be blasphemed.

And, on the other side, I am enjoyned, to think and speak reverently of God's Name and Attributes; to glorifie him in his Holy Word and Ordinances; to use his Name with Reverence in

taking Religious Oaths ; to observe such Oaths with an holy Care and Conscience ; and to glorifie his Name by a pious Conversation.

The **Fourth Commandment** requires me to keep holy, or to sanctifie all such days, which are separated from a Common to a Religious use.

After God had in six days finished the Works of the first Creation, he sanctified the Seventh Day, and commanded his People to sanctifie it. But after the Resurrection of Christ, instead of the Seventh Day from the beginning of the Creation, the First Day of the Week was hallowed, and called emphatically, the *Lords-day*. And the Observation of it has been the universal practice of the Christian Church. And I think my self bound to spend this day in an especial attendance on God's Service ; such as Prayer, Preaching
ing

ing, Participation of the Sacrament: Relieving the Poor, Meditating upon the Works of Creation and Redemption, &c.

And on this day I have been taught, that I am forbidden all Worldly Undertakings and Employments, vain Sports and Recreations, and all actions but those of Piety, Mercy, Necessity and Decency.

Now these four first Commandments respect my Duty toward God; and the six that follow regard my Neighbour and my self.

And the first of these six (which is the **First of the Ten**) **Commandments**, may be called the Commandment of Relations; For it teaches me first my Duty to my Natural Parents, and that I am to honour them. Which implieth, that I am to fear, reverence, succour, and obey them. It secondly teacheth me my Duty to my Political Parents, namely, the

King, and all in lawful Authority under him: Whom also I am to honour and obey. It (thirdly) teaches me my Duty to my Ecclesiastical Parents, Spiritual Pastors and Teachers. And it likewise binds me to carry my self lowly and reverently to all my betters. In short, I have been taught, that this Commandment doth concern all the mutual Duties among all sorts and degrees of *Inferiours* and *Superiours*, from the King to the Master of a Cottage. And there is an especial Promise annexed to this Precept, to encourage all to obey it, in performing their respective Duties one to another.

In the **Sixth Commandment**, which concerns Man's life, all those things are forbidden me which any way tend to the injury of the same; as Hatred, causeless and revengeful Anger, contrivance of Man's Death, occasions of, and actual and wilful Murder. And
at

at the same time this Commandment requires me, as far as I am able, to preserve the life of Man; and that I sustain it with Food and Raiment, that I prudently avoid all Dangers, and conscientiously fly from all such Vices, whereby Humane Life is hazarded; and which are destructive both of the Body and Soul of him that commits them. Such as Drunkenness, Uncleanneſs, &c.

In the **Seventh Commandment**; which concerns a chaste Conservation, I am forbidden all acts of Adultery, and Fornication, together with unlawful Marriage. And likewise all such *Thoughts*, *Looks*, *Attire*, and *Words*, as prompt and inveigle to Uncleanneſs. I have further been taught that by this Commandment all such things are forbidden as may occasion any of these, as Idleness, Excess in Eating and Drinking. So that on the contrary I am en-

C 5

joyned

joyned to keep my Body in *Temperance, Soberness, and Chastity* : to preserve Modesty in Thought, Behaviour, and Apparel.

In the **Eighth Commandment**, which concerns Man's Estate, I am, as I have been taught, forbidden all defraudation, or deceitful Stealth, Oppression, and violent Robbery, Sacriledge, or pillaging of God ; all Bribery and withholding other mens dues, with all covetous desires.

And on the contrary, I am bound by vertue of this Command, to give to all their Dues, to live in some lawful Calling, and therein to be diligent : to restore that which hath been stolen, to give Alms to the Poor, and to avoid the Company of all such as would entice me to break this Law.

The **Ninth Commandment**, concerns Man's Good Name, and for-

Tem-
stity:
ought,

ment,
ate, I

for-
de-
and
or
bery
ues,

am

om-
ues,
ng,
to
to-
or,
all
ak

t,
nd
r-

forbids me to lye, to raise or receive, or to divulge any false or malicious Reports against my Neighbour. It likewise forbids all groundless Suspicions, together with suborning and encouraging of false Witnesses.

And on the other hand, it enjoyns me to love and speak the Truth; to preserve my own Reputation, and when it is seasonable to vindicate my own Innocence, and the Innocency of my Neighbour, when I know either to be unjustly aspersed.

In the **Last Commandment**, which especially respects Man's Desires, I am forbidden to covet my Neighbours Goods, of what nature or sort soever: And I am required, to regulate my Affections: to restrain all sinful Desires; to be content with my present Condition, to learn and labour truly to get mine own living, and to do my Duty in that state

state of life unto which it hath pleased God to call me.

And now having given this account of the Ten Commandments, I leave it to your upright Consideration, whether my knowledge of them be sufficient to qualify me for the Holy Communion.

The Obedience I owe to these Precepts, is the next thing that importantly concerns me. And here I openly confess, that it is not in my power to obey God's Commandments, without his special Grace, but that if this be once shed in my heart, it will enable me to obey them. And when my Obedience is *true, faithful, and sincere*, though mixed with much weakness, imperfection, and many sins, yet, (if therein I live not wilfully impenitent) I do unfeignedly believe God will accept and Crown it.

But I have been often taught, that this *special Grace* of God cannot

not be obtained but by diligent Prayer. Which you have told me is the Third General Branch of my Christianity, and that it has for its Rule that Divine Form Christ composed, and which from him is called *The Lord's Prayer*. And this consists of a *Preface*, *six Petitions*, and a *Conclusion*: Of each of which I will now give such an account as I have learned from you, beginning with the Preface, namely,

Our Father which art in Heaven :

Wherein I am taught to direct my Prayers to God, as to a Father whom I ought to approach with holy Reverence, and with humble Confidence that he will hear and grant what I pray for.

And to him only Prayers ought to be made, because he only is every where present to receive them, and every way able to

to grant what is prayed for.

The Six Petitions now follow, whereof the Three first concern God's Glory: and the Three last concern Man's Wants.

P E T I T I O N I.

Hallowed be thy Name.

In this Petition I am taught to desire, and chiefly to endeavour the glorification of God's Holy Name, which Name in general signifies God himself: and in particular all his Titles, as *Lord, Jehovah, &c.* next, all his glorious Attributes or Excellencies, together with every thing that has a peculiar relation unto him, as his Word, his House, his Day, &c.

So that in this Petition I pray, That God would strike my heart with such an Heavenly awe, that I may humbly reverence his great Name, and carry such a respect to all things that relate unto him,
and

for. and his Worship, as may mani-
low, fest my honour to his great Maje-
cern sty: that my holy Profession be
last not blasphemed, but glorified by
my self and others.

P E T I T I O N II.

Thy Kingdom come.

Divines tell me, and I heartily
believe, That God has a Threefold
Kingdom.

1. A Kingdom of Power, where-
by he ruleth over all Creatures, e-
ven his professed Enemies.

2. A Kingdom of Grace, where-
by he ruleth in the hearts of his
Children, by his *Word* and *Spi-*
rit.

3. A Kingdom of Glory, which
is in Heaven. And in a more e-
minent manner shall begin at the
last Judgment, when Christ (as
Man) shall deliver up the King-
dom

dom to God his Father: Where
all the Saints shall be taken in
to Reign with him: And of this
Kingdom there shall be no end.

And in praying that God's
Kingdom may come, I desire,
that God would stablish his
Throne, and Rule for ever in
my Heart: And by the Power
of his Grace subdue all those
Rebellious Corruptions that ex-
alt themselves against him: That
the *Gospel* may be settled where
it is not received, that all
the Ends of the Earth may see
the Salvation of Christ: That
he would hasten the coming of
his Kingdom of Glory, and so
consummate and accomplish the
Kingdom of Grace.

P E T I-

PETITION III.

Thy Will be done in Earth, as
it is in Heaven.

I have been constantly Cate-
chized to believe, That the Will
of God is either *secret* or *reveal-*
ed: and that I am to pay Obe-
dience to them both: patiently
submitting to God's secret Will:
and chearfully performing, as
far as I am able, his Reveal-
ed Will; as it is set down in his
Word.

And as the doing of God's
Will, and not my own, is the
matter of my Obedience, so the
manner of my Obedience is the
Example of the Holy Angels in
Heaven, who execute the Com-
mands of God with readiness,
speed, faithfulness, and con-
stancy.

So that in praying **Thy Will**
be done, &c. I desire God to en-
able

able me by his Grace chearfully
 to suffer God's Will in all his
 Afflictions, and readily to per-
 form it in all his Commands
 And that God would give me
 of that Heavenly Zeal to his Ser-
 vice, wherewith the blessed An-
 gels are inspired: that I may ob-
 bey his Will, with the like
 Warmth and Chearfulness: and
 that following them in their O-
 bedience, while I am on Earth
 I may be joyned with them
 to sing Eternal Praises in Hea-
 ven.

PETITION IV.

Give us this Day our daily
 bread.

This is the first of the Three
 Petitions that concerns Man's
 Wants, in which I am taught to
 profess my dependance upon
 God for this present life, and
 every thing that supports it.
 For

or by *Bread* I have been taught
to understand all outward Com-
forts necessary for this life, and
that I am to pray that by direct
and honest means I may enjoy
so much of this Worlds good, as
is convenient and agreeable for
my present *Condition* and just Oc-
casions. And by saying [daily]
I intimate my Contentedness with
present necessities, and my pur-
pose to continue daily Prayer
for them. And by thus Pray-
ing, I cast my Cares upon God:
and declare that only from his
Fatherly hand I expect the good
things I want, and have the
good things I enjoy; and that
by his Blessings the Creatures
are sanctified to my moderate
and thankful use.

I likewise under the term of
daily Bread pray, That God would
give me that continual supply of
his Grace, which may sustain and
nourish my Soul unto Eternal life.

PETITION V.

And forgive us our Trespases, &c.

By Trespases, or Debts, meant my Sins, for which I daily to beg Pardon, and to beseech God, not to exact of me the Penalty of them; but to accept of Christ's satisfaction for me, and for his sake to discharge me from the Debt, which I owe to his Justice. And that I may not forfeit God's Pardon, by denying mine to my Brethren; I pray for those Bowels of Compassion to others, which I stand in so much need of from God. My forgiving others their Trespases, being here used as an Argument to move God to forgive me mine. And if I who am prone to revenge, can by God's Grace forgive others: How much more will God, who is infinite

Mercy, forgive me! But if I do not forgive, I shall not be forgiven.

P E T I T I O N VI.

And lead us not into Temptation, but deliver us from E

As in the former Petition I am taught to pray for deliverance from the guilt and condemnation of sin, so in this I pray to be delivered from the power of sin. And seeing I am unable to withstand those multitudes of temptations that daily assault me, I beg of God either to restrain them, or in his faithfulness not to suffer me to be tempted above what I am able, but in all my temptations to make me a way of escape, that I be not overcome by them. And because Satan is that Evil One which is always tempting me to sin, I beseech

befeech God to deliver me from him, and from being taken in his Snakes.

The CONCLUSION.

**For thine is the Kingdom,
Power, and the Glory, for ever.
Amen.**

Some tell me that these Words are no Essential Part of Prayer, but an addition which I may use or omit, without Injury to this *Sacred Form*.

But for my own part, I think these words ought to conclude this and all my Prayers; because they contain an Acknowledgment of God's Majesty, Power, Glory, and Eternity, which are chief Motives to pray, and which give life and spirit to the Duty. For these Excellencies being all in *Him* to whom I pray, they are as so many proofs to my Faith, and assurances that I shall be heard.

For it is a principal Reason for my Praying to God, That his is the Kingdom, and that he Rules over all the World; and that as a good and loving King, he is easie to be intreated by his Subjects; ready to protect and supply them amidst all their *Wants* and *Adventures*. And by my acknowledgment of God's Kingdom, I oblige my self to obey his Laws; and submit to his Government: So that while I retain any one Rebel-lust out of his Obedience, I cannot be thought to be in earnest, when I say, Thy Kingdom come, and Thine is the Kingdom.

The Power.

The Belief of God's Power and All-sufficiency, is a second Reason to pray unto him. It were to no purpose to make a Petition to One who is not able to bestow what I desire. For be
the

the Will never so ready, yet to an
 where Ability is wanting, th his o
 Petitioner is never the nearer to b
 obtain his Request. But seeing and
 God is my Father, he cannot God
 want Will; and seeing he is a ers i
 so my King, he cannot want an
 Power to give what I ask him thin
 Now seeing that the *Bowels* of the
 Father, and the *Arm* of a King be
 are both in him to whom my Sup bed
 plication is directed; I not only ceiv
 may, but justly ought, to rely to
 upon him for all things necessary me
 for this Life, and the Life to Th
 come. And when I fail to
 place my whole and final De
 pendance on God, instead of
 honouring, I reproach him, when
 I acknowledge his Power.

The Glory.

The Glory of God, as it en-
 courageth my Prayers to him, for
 it is that of which himself is most
 tender: *My Glory I will not give*

to another. This is the aim of all his own Dispensations, and ought to be the end of all my Faith and Practice. And when I tell God, that his granting my Prayers is for his Glory, I lay so strong an Obligation upon him, as methinks he cannot resist. But if the Honour of all I have or am, be not as it ought to be, ascribed unto God, from whom I receive all ; If I impute any thing to my self, or my own Procurement, I cannot say as I should, *Thine is the Glory.*

For Ever and Ever.

This is my acknowledgment of God's Eternity , that he is the same *yesterday, to day, and for Ever.* His Kingdom shall have no End, and his Power and Glory is not like that of Earthly Princes, fading and transitory ; but Eternal without Beginning and End. Were I to make my Re

D

quests

quests to a mutable and a mortal God, one subject to Change or Ending, I should want one of the most concluding Arguments for Prayer. But seeing he, whom I Petition, is for Ever and Ever the same merciful God, who hath always heard, and doth still hear the Prayers of Poor Penitent Sinners : For ever a King, and so obliged to help his Subjects ; for ever a Potentate , and so able to do them good ; and one , for whose Glory it is to grant my Requests ; I may with comfort conclude , that this Almighty, most Merciful and Everlasting Father, will hear, and do for me , though not always according to my wish and desire , yet always as he shall see most convenient for me.

Amen.

With this I am told the *Jews* used to close all their Prayers ;
and

and that the Christian Church injoynd the People in their *Liturgies* to conclude all their Prayers with this also. And it was thought of so great importance, that it was called the *Seal of Prayer*. And by my hearty and zealous saying *Amen* to what is prayed for, I express——

1. My faithful assurance and reliance upon God, that he will hear me as he has promis'd. *Call upon me in the day of trouble, and I will hear thee: Ask and ye shall have.*

2. I express by my saying [*Amen*] with the Congregation, that I agree with them, and that we all do present but one common Vote: that with one Heart and one Voice we all petition God. And I have this to encourage me in this Harmony and Consent, That if God will grant the Requests of Two or Three

gather'd together in his Name, he will much more lend his Ear to a pious Multitude, to a whole Congregation.

3. My humble and zealous saying *Amen*, doth testifie my Attention to the Prayers: that I am not asleep, or have my Thoughts wandring. And indeed one way to keep out drowsiness, and distracted, idle, and impertinent Thoughts at the hearing of Prayers, is the Consideration that at the end thereof I am to say *Amen*; that is, I am, as it were, to set my Seal to what has been prayed for, and that by so doing I challenge a share therein. And indeed if I neglect this, I can scarce expect any part or interest in the Prayers that are made.

To conclude, In this word [*Amen*] all the Prayer is *summ'd* up and *abridg'd*: and it was, as I have

have been taught, of such singular importance with the Primitive Christians, that they spoke it with so great Zeal, as that he who heard their Voice would have thought it had been a roaring Sea, or Thunder; which should awaken my drowsiness, and move me with Vigour and Warmth, to declare my fervent desires to have those Prayers heard of God, to which I say such an earnest, hearty, humble, and zealous *Amen*.

The Doctrine of the Sacraments.

In the Creed I have been taught that God by his Son hath redeemed me and all Mankind; and in the Doctrine of the Sacraments (which makes the last part of my Catechism) I have been taught, how that by them God doth exhibit and seal unto Believers, that Redemption which Christ purchased for them.

And as to the Number of these Sacraments, I have learned they are but Two, and only Two, namely, *Baptism* and the *Lord's Supper*. And I am convinced, that all Men ought to receive these Two, who desired to be saved: Which I do not so understand, as if God could not save without them; but that they are the Instrumental Means, and ordinary Seals, by which God hath promised to convey and assure Christ's Merits to me, and commanded me this way to receive them; so that wilfully to neglect, or to want the Sacraments when they may be had, is to cast aside God's Ordinance, which every Christian is bound to obey. And as I have been taught, so I look upon the Sacraments, as the Conditional Means which God requires to be observed of them unto whom he imparts his Grace: Not as if this Grace, whereof a

Wor-

Wor
a N
lity
it is
is t
men
from
cran
A
only
Par
Mr.
hav
mar
(fa
Sac
wh
hat
his
me
ev
me
of
pe
U
th
w

Worthy Receiver partakes, were a Natural or Supernatural Quality in the Sacrament, but that it is from God himself, which is the Author of the Sacrament; so that Grace is receiv'd from God by means of the Sacraments.

And this I have learned not only from you who are our Parish-Divine, but also from Mr. *Hooker*, whose Judgment I have heard much praised by many of our best Clergy. This (saith he) is the Necessity of Sacraments: That saving Grace, which Christ Originally is, or hath for the General Good of his whole Church, by Sacraments he severally derives into every Member thereof. Sacraments serve as the Instruments of God to that End and Purpose. Moral Instruments, the Use whereof is in our Hands, the Effect in his: For the Use we have his expresse Command-

ment ; for the Effect his Conditional Promise : So that without our Obedience to the one there is no apparent assurance of the other : As contrariwise where the Signs and Sacraments of his Grace , are not either through Contempt unreceiv'd or not receiv'd with Contempt : We are not to doubt, but they really give what they promise, and are what they signifie.

I fully acquiesce (as to this Point) in the Judgment of this Considerable Author. The Sacraments of the Christian Church, are , as I said , Two ; namely, Baptism and the Lord's Supper. By Baptism I have my Admission and Entrance into the Church ; and it is the washing of Regeneration, by which I am new born : And by the Lord's Supper (to which I now earnestly desire to be admitted) I believe I shall be nourished , preserved, and grow up in Christ.

And

And these Two Sacraments I am sure were of Christ's own appointment. And seeing that by the one I am entred into the Christian Profession, and by the other I am therein strengthened and made perfect; I see no need of any more.

And not to trouble my self with the secular use of the Word Sacrament, it serves my turn to understand it in the Sense of the Church; which tells me it is an outward and visible Sign of an inward and spiritual Grace, Ordain'd by Christ himself, and a means whereby we receive the same Grace, and a Pledge to assure us thereof. Now, this Description of a Sacrament I have been often told, is the uneasiest Point in all my Catechism: I will therefore, in order to be better inform'd, set down my sence of this Description.

And first, By an *Outward and Visible Sign*, I understand that which presents its self to my Eye, and represents somewhat else to my Understanding. As for Example, in Baptism the *Outward and Visible Sign* is *Water*, wherein the Person is dipped or sprinkled. And the inward and spiritual Grace which is thereby signified, is a Death unto Sin, and a New-birth unto Righteousness, both which by the means of Baptism are convey'd to the Baptized.

I have heard you, Catechizing upon this Point, declare that it was the ancient manner of Baptism, to put the Person baptiz'd under Water, and then to take him out again; and that this was done to signifie his dying unto Sin, and rising again to Newness of Life.

The first declared the weakening, the deadening, and putting off of sin: The latter shewed the per-

performance of those Actions of Men, who being quickned by the Spirit, endeavour to serve God all their days in Righteousness and true Holiness.

And in the Lord's Supper there is also an Outward and Visible sign, namely, Bread and Wine, and an inward Part or Thing signified, to wit, the Body and Blood of Christ, which are spiritually received by all Worthy Communicants, and which being so received, their Souls are strengthened and refreshed; and the same Effect is wrought in the Inner Man, by the Holy Mysteries which is in the Outward by these Elements. And as strength is from Bread, and chearfulness from Wine; so I hope, and expect, that when I am admitted to the Lord's Supper, my Heart will be established by Grace, and my Soul strengthened, and my Conscience made chearful and light with the Blessings and Benefits that the Sacrament will

ex-

exhibit, seal, and convey unto me; still supposing that I am in some competent measure fit to communicate. And in order to be so, I have learned from my Catechism, that these following Duties are required of me, namely, Self-Examination, Repentance, Faith, Thankfulness and Charity.

And for my assistance in the Knowledge and Examination of these Graces, I have chosen *The Introduction to the Sacrament*, written by Doctor *Addison*, Dean of *Litchfield*, on purpose for such Capacities as my own: And after this familiar account of my knowledge in Religion, you (to whom I commit the care of my Soul) shall judge me competent to be admitted to the Lord's Table, I shall esteem my Condition happy, as being perswaded, that I have no other means to repair my Vow of Baptism, which by numerous ways I have broken, and to renew the Covenant I made with

with God when I was Christen'd ;
and to be restored to all the Be-
nefits of Baptism, forfeited by the
sins I have committed since I was
baptized ; I say, I am perswaded
that I cannot obtain these things
by any other *Appointed* means, but
by a due receiving the Holy
Communion.

The

The Young Persons Devotions upon his first Admission to the LORD'S TABLE.

Expostulation.

Wilt thou then, O God, vouchsafe me to partake of that which my Soul has so long thirsted after ! Shall I this day be admitted a Guest at that Divine Banquet, from which my own unworthiness ought for ever to exclude me ! Wilt thou be so gracious to a miserable sinner, as to accept of a renewing of the Covenant I made in Baptism, after that by numerous

rous ways I have violated and broken it! Then, Lord, I will not absent my self, but draw near, hoping to be found in the number of those whom thou dost invite, even of those who truly and earnestly repent of their sins, who are in Love and Charity with their Neighbours; who intend to lead a New Life, to follow thy Commandments, and to walk from henceforth in thy Holy Ways. For upon these, and no Terms else, do I come to the Holy Sacrament; which yet I dare not receive, till with all Humility of Soul and Body, I have prostrated my self, and made Confession of my sins.

The

The Confession.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, which I from time to time most grievously have committed by Thought, Word and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent, and am heartily sorry for these my Misdoings, the Remembrance of them is grievous to me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory

of thy Name through Jesus Christ
our Lord.

Prayer for Pardon.

Forgive me, O Lord, what-
soever I have transgressed a-
gainst thee, from the time of
my Baptism, even to this very
Moment, whether against Know-
ledge, or through Ignorance, at
home or abroad, sleeping or wa-
king, in Thoughts, Words, or
Deeds : Whether occasion'd
through the fiery Darts of my
Ghostly Enemy, or by the un-
clean Desires of my own Heart ;
Have Mercy upon me, and grant
me pardon through Jesus Christ.
Amen.

Remember not the sins of my
Youth, nor my Transgressions :
According to thy Mercy remem-
ber me, for thy goodness sake, O
Lord.

Lord, the sins of these my
Younger Days are many, the
Breaches,

Breaches innumerable, wherewith
 I have ignorantly or foolishly
 for want of Knowledge or Con-
 sideration, offended against thee.
 Lay them not, I beseech thee, to
 my Charge, but of thy own
 free Mercy and Compassion to
 this wretched sinner, be thou pleased
 to be reconciled unto me, and
 seal the same to my Soul by this
 blessed Sacrament.

For thy Name sake, O Lord
 pardon my iniquity, for it is great.

I have many ways greatly sinned
 against thee, and have no ground
 of hope for Mercy, but only from
 thy free abundant Pardon, which
 I know exceedeth my Sins, and
 for which I am the more abun-
 dantly qualified, by how much
 my state is more truly Miserable.
 On the account therefore of thy
 Free Pardon to the greatest sin-
 ners, so they be truly penitent, I
 beseech thee be reconciled unto
 me, who this day unfeignedly re-
 pent, and turn to thee.

For

For Purifying the Heart.

A Almighty God, unto whom
all Hearts be open, all De-
sires known, and from whom no
Secrets are hid ; Cleanse the
Thoughts of my Heart by the
Inspiration of thy Holy Spirit ,
that I may sincerely love thee,
and worthily magnifie thy Holy
Name, through Jesus Christ our
Lord. *Amen.*

O Lord, give me Grace this
day to receive the blessed Body
and Blood of thy Son, my most
blessed Saviour , into a Clean,
Charitable and Thankful Heart,
that it may perfectly cleanse me
from all Dregs of sin ; that being
made clean, it may nourish me
in Faith, Hope, Charity, and O-
bedience, with all other Fruits of
spiritual life and growth in thee :
That in all the future Course of
my Life, I may shew my self such
an engrafted Member into the
Bo-

Body of thy Son, that I may never
be drawn to do any thing that
may dishonour his Name. Grant
this, O Lord, I beseech thee, even
for his Merit and Mercy sake. Amen.

For Self-Examination.

A Lmighty God, and most mer-
ciful Father, give me, I be-
seech thee, that Grace, that I may
duly examine the inmost of my
heart, and my most secret thoughts,
that I may know how I stand be-
fore thee. Lord, I confess all my
sins, and my unworthiness to pre-
sent my self at thine Altar. But
thou, and thou only canst forgive
sin, and give true Repentance; do
both, gracious Father, and then
behold I am clean to come unto
thee. Lord, make me a worthy
Receiver of that for which I come,
even Christ, and Forgiveness of
sin in Christ; and that for his own
Mercy-sake and thine. Amen.

For belief of Christ's Presence without disputing the manner.

O Lord God, hear my Prayers. And while others dispute, grant that I may stedfastly believe, behold I quarrel not the Words of thy Son my Saviour's blessed Institution: I know his Words are no gross unnatural Conceit, but they are Spirit and Life, and supernatural. He hath promised me, if I come worthily, that I shall receive his most precious Body and Blood, with all the benefits of his Passion, without amusing my self then about the manner of receiving Him. Lord, make me able, make me worthy to receive Him: For grant me this Favour, and I know I can no more die Eternally, then his Body and Blood can again die and be shed. Lord, so wash and cleanse my Soul, that I may now and at all times else come prepared by hearty Prayers and Devotion,

on, and be made worthy by the
 Grace of this blessed Sacrament
 the Pledge and Earnest of Eternal
 Life, in the Merits of the same Holy
 Jesus, who gave his Body and
 Blood for me. *Amen.*

*Immediately before the sight of the
 Bread.*

O Lord God, how I receive thy
 Body and Blood of my most
 blessed Saviour, the price of my
 Redemption, is the very wonder
 of my Soul: Yet that I do receive
 them, is my firm and constant be-
 lief. At this time they are graciously
 tender'd to me and my Faithful
 Lord, make me a worthy Receiver
 and be it unto me according to my
 Saviour's Word. *Amen.*

*Looking upon the Bread and Wine
 say,*

O Thou that sittest on high with
 the Father, and art here invisibly
 present with us; come and sanctify
 us.

by the
ramen
Etern
me Ho
dy and
As the Bread is coming to you, say,
I
O Lord Jesu Christ, which
was given for me, preserve my Bo-
dy and Soul unto Everlasting Life ;
and grant that I may take and eat
in Remembrance that thou hast di-
ed for me, and feed on thee in my
Heart by Faith with Thanksgiving.
Amen.

As the Wine is brought, say,

I
O Lord Jesus Christ, which
was shed for me, preserve my Bo-
dy and Soul unto Everlasting life :
And grant I may drink this in Re-
membrance thy Blood was shed
for me, and be Thankful. Amen.

F I N I S.

Advertisement.

THe Author of this Discourse being certified, that many Young Persons have made choice of The Introduction to the Sacrament, Written by the Reverend Dr Addison, Dean of Litchfield, (now Published with Devotions) as their Guide to the Communion-Table as being best suited to their Capacities. He thought it convenient that this small Piece be Printed in a Volume fit to be bound up with the said Introduction, because it may serve as a Prelude or Preparatory Discourse to the same. And I have taken care to Print it accordingly.

Farewel.

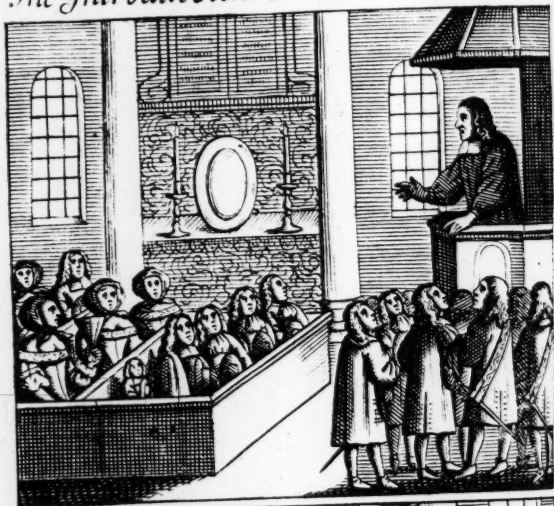
W. C.

Discon
at m
choice
e Sac
end D
d, (C
ms)
z-Tal
r Cap
zven
inted
with
it m
parate
l I ha
ingly.

vel.

IV. C

The Introduction to the Sacrament.



London Printed for W. Crook at y^e Green
Dragon without Temple Barre
F. H. Van. Houe. S^r

An Introduction
TO THE
SACRAMENT:

O R,
A Short, Plain, and Safe way
to the
Communion-Table.

BEING
An Instruction for the worthy
receiving of the Lords Supper.

Collected for, and familiarly addressed to
every particular Communicant.

By *L. Addison*, D. D. Dean of
Lichfield.

To which is added, The
Communicants Assistant :

BEING
A Collection of Devotions to
that purpose.

LONDON, Printed for *William Crooke*, at the
Green Dragon without *Temple-Bar*,
near *Devereux-Court*, 1686.

IMPRIMATUR,

Jo. Battely, Reverendissimo P.
ac Dno. Dno. Willielmo Archi-
Ep. Cantuar. à sacris dome-
sticis.

Ex ædib. Lambeth.

Apr. 1. 1686.

R

A

S

T

my
nan
pose
ed n
due
pose
not
ever
a W
of
Pat

TO THE
Right Worshipful
ROB. HYDE, Esq;

My Truly *Worthy*,
And much *Honoured Patron*.

SIR,

THE following Papers were
at first only designed for
the Help and Service of
my own Parishioners, (your Te-
nants;) and being resolved to ex-
pose them to publick Censure, I need-
ed not deliberate to whom they were
due; nor did any Thought inter-
pose, but this one, That they were
not worth your eye or owning. How-
ever, I conceived they might serve as
a Witness of my deep apprehension
of your Generous and Friendly
Patronage.

A 3

And

*And therefore, with all hearti-
ness and height of Gratitude, I put
these Papers into your hands, ho-
ping that when you read them o-
ver, you may meet with something
besides my Frailties, even those
Truths which will make you for
ever happy.*

*And now, Sir, being no great
Friend to the common Vanity of
Letters Dedicatory, pardon me
that for making Court to you, I
humbly apply my self to your gra-
cious Maker, That you may enjoy
Health and Prosperity, and be
long, long happy in the inviolable
Affection of that Honourable La-
dy, your truly Noble and Pious
Consort: and that the God of
Blessings may daily bless you both.*

Your most obliged
and most humble Servant

A N

An Advertisement
OF THE
BOOK-SELLER
TO THE
READER.

HAVING twice printed the following Introduction with Success ; I now, purely for the Publick Good, commit it the third time to the Press. In which Edition, I have earnestly solicited the Author for Enlargements, but found him wholly deaf to any such Proposal ; Assuring himself he had in this small Book made good its Title, and he hopes God will make good the *Design*.

However, I have prevailed with him to add a *Collection of Devotions*, inferiour perhaps to none of this kind; which, with the Reader, he humbly recommends to *Gods blessing*.

As it was before, without the Devotions, it was so well liked by a great many Ministers, that they gave them by dozens at a time to their poor Parishioners, being found to be the fittest and the most plain to the meanest Capacities; yet very useful to all who desire worthily to be partakers of the *Sacrament of the Lords Supper*, I hope it will now prove more beneficial to thee.

W. C.

Book

ailed
on of
ps to
with
com-
t the
liked
that
s at a
oners.
t and
ft Ca-
to all
parta-
f the
now
ee.

*Books Printed for W. Crooke,
at the Sign of the Green Dra-
gon without Temple-Bar near
Devereux Court.*

DIVINITY.

1. **S**ixty one Sermons, preached
mostly upon publick occa-
sions, by *Adam Littleton*,
D. D. Folio, Price 16 s.

2. *Brevis demonstratio*, being the
truth of the Christian Religion, pro-
ved by Reason, 12°. price bd. 10. d.

3. The Primitive Institution,
shewing the antiquity and usefulness
of Catechizing, together with its sui-
tableness to heal the distempers of
the Church, by *L. Addison*, D. D.
price 1 s. 6 d.

C 4. A Sermon preached at the Fu-
neral of a sober religious man, found
drown'd in a Pit, in octavo, price
bound 1 s.

Book 5. Mr. *Howel's* Visitation Sermon
before the Bishop of *Chichester*, 4°.
price 6 d.

6. Dr.

6. Dr. *Hascard's* three Sermons, in quarto.

7. Mr. *Manningams* four Sermons, in quarto.

8. A Sermon preached at the *Savoy* in French, and since printed in *French* and *English*, twelves, price bound, 8 d.

9. A modest Plea for the Clergy, wherein is considered the reasons why the Clergy are so contemned and neglected, by *L. A. D. D.* and Dean of *Lichfeild*, price 1 s. 6 d.

10. *Hugo Grotius*, his *Catechism*, *Greek*, *Latin*, and *English*, with a *Praxis* of all the *Greek* words therein contained, in 8°. price *bd.* 2 s.

11. The Spirit of Prophecy, proving that Christ and his Apostles were Prophets: written by the directions of, and recommended to the Press by the right reverend Father in God, *Peter*, Lord Bishop of *Elly*, in 8°. price 3 s.

12. The King-killing Doctrine of the Jesuites, in a sincere Discourse to the *French* King; written by a *Roman Catholick*, in 4°. price 1 s.

13. Justifying Faith; or, the Faith by which the Just do live, together with

with the excellency of the *Common Prayer Book*, in 8o. price bound 1 s.

14. *Mercy Triumphant*, or the Kingdom of Christ enlarged beyond the narrow bounds which have been wont to be set to it. By *Ed. Lane*.

15. *Du Moulin's Reflections* reverberated, being a full Answer to the damning Doctrine of Dr. *Lewis Du Moulin*: also, a Confutation of *Edmund Hiceringill's* railing against the *Ecclesiastical Courts*. By *E. Lane*, in quarto, 1 s. 6 d.

16. *Responsio Valedictoria ad secundam Sandii Epistolam, &c.* per *Sam. Gardiner*, S. T. D. in 8o. price 1 s. 6d.

17. An Introduction to the Sacrament, or, a most plain and easie way to the Communion Table, in 24. by *L. A. D. D. Dean of Lichfeild*, price bound 6 d.

18. *Chillingworth's* Protestant Religion, a safe way to Salvation. Fol.

19. A Discourse about Conscience, relating to the present Differences among us, in opposition to both extremes of Popery and Fanatism, in quarto, price 6 d.

20. The Doctrine of Passive Obedience, delivered on the 30. of *January*

nuary, by *Jo. Ellesby*, Vicar of *Chiswick*, quarto.

21. Praise and Adoration, a Sermon preached on *Trinity Sunday*, 4°.

22. A short view of the most gracious Providence of God, in the Restoration and Succession. *May 29.* 4°.

23. A solemn Humiliation for the Murther of King *Charles the First.* *January 30.* quarto.

24. A Sermon preached at *Hants*shire Feast on *Shrove Tuesday.* 4°.

25. Two Discourses, the one of Truth, the other shewing Popery the Cause of Atheism. In 8°.

All these five last by Mr. *Thomas Maningham*, late Fellow of *New College Oxford*, now Preacher at the *Rolls*.

An

A N

Introduction

T O T H E .

SACRAMENT.

I.

BEing in your behalf to enquire into the Duties you are to discharge, when you come to the Holy Sacrament; before I descend to a distinct handling thereof, give me leave first to remind you of the end of your coming thither: which I take to be none other, than chiefly

B

to

to renew the *Covenant* you made with God in Baptism who is pleased in great mercy to admit you to the Lords Table, in order to repair your Vow of Baptism, after that by numerous ways you have broken it. And when it shall be your care worthily to *Commun-
nicate*, God will vouchsafe graciously to accept you, and in the Lords Supper to restore you to all the *forfeited* benefits of your Baptism.

II.

Seeing then that the *renewing* of your *Covenant* is the great business of your coming to the *Blessed Communion*, it is highly reasonable, that you have a full and clear understanding of the nature of that *Covenant* which you are to *renew*. And in order hereunto, you are to know

general, that the *Covenant* to
 be renewed by you, is *that* into
 which you enter'd at Baptism :
 where the *Covenant* God at first
 made with Mankind (which is
 the foundation of all **Christia-**
 nity) is applied to every par-
 ticular person, who at Baptism
 solemnly give up their Names
 unto Christ, and enter upon
 the profession of his most Holy
 Religion. And to the end you
 may more clearly comprehend
 this important Truth, it is con-
 venient that you a little reflect
 upon that *double Covenant* God
 made with *Adam*, as he was
 not only the *Patriarch*, but
 representative of all Mankind.

I I I.

Where you may find that the
 first *Covenant* was made with
Adam immediately upon his
 creation, when he was in his

flourishing Integrity, and induc
 not barely with a perfect *know* me
ledge of his *Duty*, but with *whic*
 sufficient *power* of performing *God's*
 it. When *Adam* (I say) was in *er.*
 most excellent *State* and *C* C
dition, God made an *Agreeme* the
 with him to this purpose; *the*
 That if he took care to con; *fo*
 nue in Obedience to his *Ma* one t
 then his *Knowledge* and *Streng* God
 should remain; and after a lo had
 and pleasant life upon Earth, ent w
 last he should either put off *u nee*
 Body, or have it together w *e first*
 his Soul, taken up into Heav *e Com*
 and therein both be happy *ful e*
 glorious to all Eternity: *serve*
 if he disobeyed, and so *quired*
 this Covenant, he was to *ce fro*
 the perfect *knowledge* of *Ga*
Duty, and his *strength* of *ced h*
 perfectly discharging it; and *ld no*
 also to be subject to temp *was a*
 death, which is a separation *the*
 the Soul from the *Body* *, at*
of the

me; and to death eternal,
which is a banishment from
God's gracious presence for e-
ver. And as upon his breach
Covenant *Adam* was liable
the first sort of Death, and
the appointed time suffer'd
; so had he likewise under-
gone the second kind of Death,
God in his unspeakable mer-
cy had not come to new Agree-
ment with him. Now all that
you need to know concerning
the first Covenant, is, (1.) That
Condition thereof was won-
derful easie for *Adam* to have
served, seeing no more was
required of him than an *absti-*
nce from one *Tree* only in
Garden where God had
placed him; which Restraint
could not be grievous, seeing
was allowed a freedom of
the rest. (2.) That *A-*
dam, at his Wife's instigation,
of the forbidden Tree, and

by eating thereof, broke the first Covenant; the effects whereof were no milder than the loss both of the Knowledge and Ability of doing what God required of him. For immediately upon his transgression of God's Commandment, the light that was in *Adam* became dimmed, and his Strength (like the Sons upon the cutting off of the Locks) was extremely weakened; so that he became feeble and defective, and miserably crippled both in his understanding and Will, that he could neither clearly discern nor exactly execute his Duty. (3.) You are to know, that all men being in the loins of *Adam*, were infected with original sin, and like him, became destitute of a right understanding of their Duty, and unable to discharge it; backward from Good, and prone to Evil:

oke *mane Nature upon Adam's Fall*
 effe *becoming like a sick Stomach,*
 der th *which doth not only loath what is*
 wled *wholsome, but lust after that which*
 hat G *quite otherwise.*

I V.

me d But when *Adam* by **Disobedi-**
 e Sa *nce* had forfeited the benefits
 off of *the first*, God was pleased to
 ly we *make with him a second Cove-*
 became *nant*; and therein to accept of
 and *another*, to pay the *Debts* and
 n his *perform the Duties* in his stead,
 that *or which* he had made himself
 disce *together unable and insolvent.*
 is D *and this is that Covenant*
 w, *which only now concerns you,*
 e lo *and which at the Communion*
 with *ou are to renew*, and whereof
 came *ou ought to have a full and*
 dersta *ear understanding*: for it
 d Ab *ould sound very oddly for a*
 kward *an to pretend a most solemn*
 vil: *knowing of he knows not what!*

V.

Now in tracing out the
 ture of this Covenant, you will
 find it was made with all Mankind
 in *Adam* immediately upon his *Fall*: I say, *immediately*
upon his Fall ; for considering
 the great love God ever bore
 Man, you may imagine he
 would not suffer our Great
rent to lie long under the
turing reflections and *hellish passions*
 with which his Conscience
 is laden by the consideration
 of his sin, and which have
 been found to be the most
tural effects of doing vicious
 but that he presently relieved
 his afflicted mind, by entering
 into a gracious Compact with
 him, and shewing him how
 and his Off-spring were to
 be saved from that destruction
 which had brought upon both.

the first revelation of this Co-
venant is met with in *Gen. 3.*
15. which with greater plain-
ness is repeated, *Gen. 22. 17, 18.*
compared with *Gen. 12. 3.* and
Gen. 18. 18. The contents of
which Texts, the Son of *Sirach*
calls the Blessing of all Men
and the Covenant, *Ecclesiasti-*
cus 44. 22.

V I.

And seeing, as has been said,
that the great business of your co-
munion to the Lords Table, is to re-
new the Covenant of your Bap-
tism, which you have broken;
(which Covenant of Baptism is
no other than the second Co-
venant made with Mankind in
general, applied to you in par-
ticular) you are to under-
stand, that a Covenant (as we
now consider it) is a mutual
Agreement betwixt God and

Man, consisting of Mercies God's part made over to Man and of Duties (or Conditions) on Man's part, required by God. So that it is necessary for you to know,

1. What the Mercies are which on God's part are made over to Man.

2. What the Conditions are which on Man's part are required by God.

V I I.

And *first*, as to the Mercies which on God's part are made over to Man in the *second Covenant*, the sum thereof is the *Seed of the Woman*, or the sending *Christ* to take upon him the nature of Man, and to be as a *second Adam* to supply what was wanting in the first, and to perform that *sinless Obedience* which

Mercies was the Condition of the first Co-
 to Ma venant; he being both in Birth
 ditions and Conversation absolutely in-
 by Go nocent. And though the thus
 for yo sending of Christ (the second
 Person of the ineffable Trinity)
 be the abridgement of all the
 es are Mercies of the second Cove-
 e ma nant; yet under this *Title* ma-
 ny Benefits are contain'd. For
 ons are you are not to imagine that
 e requ the Son of God came only to
 gaze upon the Miseries, and to
 condole the Wretchedness of
 that Nature he had taken, or
 to pass by *us* as the Priest and
 Levite did the *wounded Tra-*
 Mercies made veller: but with the good Sa-
 made maritan, he bound up our Sores,
 d Co and provided us of all those
 is the means of recovery whereof we
 send were utterly destitute, and put
 m. the us in a right way of being and
 e as a continuing healthy. And this
 t was he did,
 per-
 which
 was

VIII.

First, By making known unto you, and as many as believe on him, the whole Will of God, assuring all such as fail not to do it, that they shall meet with the most gracious *acceptance*, and bountiful *reward*. During the time of Christ's troublesome Pilgrimage upon Earth, you know it was one chief part of his Employment to give such *Commands* and *Counsels*, as by their own inward goodness were sufficient to approve themselves to mans rational nature. His Doctrine wore no Veil, nor was it wrapt up in Types and Shadows; but both in its *Perspicuity* and *Justice*, Christ shew'd himself to be the *Son of Righteousness*, Mal. 4. 2. He would not suffer his Gospel, like *Moses* Law, to consist in Carnal, but Spi-

Spiritual Observances; not in cleansing the Pollutions of the Body, but in purifying the Affections of the Soul. And by giving a Law proper to this end, he proved himself to be a true Prophet, whose work is not only to foretel what shall be hereafter (though in this strictest sense of the word, Christ was so far forth a Prophet as was needful for his Church) but to instruct what men are to do; to expound, signifie, and make known the mind and good pleasure of God. And this he did in his Sermons, especially in that on the Mount; wherein he hath shewn upon what terms eternal Blessedness is to be had under the Gospel. He also revealed some Commands of God, which were not before so expressly revealed; and expounding such as were so obscurely revealed in the Old Testa-

Testament, that men thought not themselves fully obliged to obey them.

I X.

And as a Prophet too, or so-
veraign Institutor of the Church,
Christ appointed Ceremonies
and *Discipline*, or Sacraments
and Ecclesiastical Censures: All
which he delivered either in
Parables, or *plain Propositions*.
To which you are to give a wil-
ling and full Assent, a chearful
and ready Obedience; not de-
spising or neglecting the use of
whatever he hath thought fit
to prescribe. And if you can-
not at first sight so clearly
comprehend some Mysteries of
the Gospel, your Reason (which
in it self is proud and carnal)
must be subject to Faith, which
can easily wade through those
depths, which to Reason are
un-

unpassable. Above all, give diligent attention to Christ as your great Prophet, being ready and desirous to be duly inform'd of that *Will of God* which he came to reveal.

X.

And as the first Mercy of the second Covenant was to have Christ to be a Prophet in the sense now mentioned, so another benefit therof was to have him to be your Priest. You meet in Scripture with two Orders of Priesthood, *viz.* one of *Aaron*, and another of *Melchizedeck*. The Office of the *Aaronical* Priesthood consisted chiefly in Sacrificing, not Excluding *Blessing* of the People. But the Office of the *Mel-* Gen. 14.
chizedeckian Priesthood, was 18.
principally to *bleſs*; not denying but that it had also a liberty
to

to sacrifice. Christ was a Priest according to both these Orders.

XI.

And *first*, he was a Priest according to the Order of *Aaron*; by virtue whereof, he offer'd up himself upon the *Cross*; and by that Sacrifice of himself once offer'd, he compleated the whole *Work of Satisfaction* for Sin, and put an end to all the old *legal Sacrifices*; (which had indeed an Eye to this Satisfaction, but were not able to accomplish it.) To satisfy God for our sins, not only that one of *Adam*, but all the sins of all *Mankind* that truly repent and amend; and by this means to obtain for man *Forgiveness* of sins, the *Favour of God*, and *Redemption from Hell and eternal Damnation*; which was the punishment due

due to sin. And all this he did by his *death*. So that if you truly and heartily repent of, and forsake your sins, you shall receive the benefits of that Sacrifice of Christ, which he offer'd as a Priest; and your sins, though never so many and heinous, shall be forgiven you, and you shall be saved from those everlasting Punishments which are due for them.

XII.

Secondly, Christ is a Priest according to the Order of *Melchizedeck*: and though he did not enter upon this till after he was *risen* from the dead, yet it shall not end until the *Consummation* of all things. His *Aaronical* Priesthood expired with himself upon the *Cross*; but he remains a Priest *for ever* after the Order of *Melchizedeck*.
And

And as the Office of this Priesthood consisted in *Blessing* and praying for the People, (as you may collect from *Gen. 14. 18.* it belongs also unto Christ. God having sent him to bless you, as St. *Peter* speaks, *Acts 3. 26.* And the following words declare, that this Blessing consists in turning every one from his iniquity. And those excellent means used by Christ for this end (which ought to be reckon'd for the greatest Blessings) are (1.) A Succession of Priests, (an Holy Order of men) whom he continually employs by their Ministry to work in mens hearts a sincere Obedience to the Gospel. (2.) A giving to all humble Christians strength to enable them to overcome sin. (3.) His interceding with God for his Servants, that they may continue in well doing. And as he

did

did this last while he was upon Earth, praying that his Disciples Faith might not fail : so he still pursues the same Office of praying for the *Church*, now that he is ascended up into Heaven ; where, sitting at the right hand of God, he makes request for us, *Rom.8.34*. And it is your duty, as a Christian, to comply with Christ herein, and to be willing to be thus blessed by him, in being turned from your sins : and not to resist his Prayers and Intercessions, not to render all his Blessings, the means of Repentance, void and fruitless, by your wilful continuance in iniquity. But when you shall use these Blessings to the end they are designed by your Saviour, and shall cease to do evil, and learn to do good, not expecting *Forgiveness*, or Salvation, upon other terms than Christ has pro-

propounded them ; when you shall be careful to run diligently the Race Jesus has set before you ; then may you expect to receive the *Prize*, even a Crown that fades not, which God the righteous Judge shall set upon your Temples ; not for your own, but the Merits of your High-Priest : who according to the *Order of Aaron* offer'd himself a Sacrifice ; and according to the *Order of Melchizedeck*, blesses and prays for you.

XIII.

And as the second Mercy of the second Covenant is, thus to have Christ for your Priest ; so the *third* is, to have him for your King. And he exerciseth this *Supream Office* by reigning in your heart by his Holy Spirit, (if you do not resist and quench it) which gives you
 strength

strength to overcome Temptations to sin ; and enables you to do what God requires of you. And that you might have no pretence to refuse the Kingly Government of Christ, as too heavy and difficult, he has made his Yoke easie, and Burden light ; having taken off from the hardness of the Law first given to *Adam*, and instead of that sinless Obedience, or the never committing the least sin upon pain of *death* (which was required of him) he now looks for no more than your *honest* and *heartly* Endeavour to do what you are able, and accepts of *sincere* Repentance where you fail or miscarry. And it being the gracious nature of Christs Kingly Office thus to govern and rule you, and to subdue your Enemies, it would be something worse , if possible, than *dissingenuity* and *ingratitude*,
to

to disobey, and hold out any
 disloyal passion or rebel-lust a-
 gainst him; not to vow and
 pay unto him perfect Loyalty
 and entire Allegiance, not to
 entrust him with your Prote-
 ction; not to have Peace or
 War with any but his Friends
 and Enemies; not to pay him
 your Homage and Reverence;
 not to give him a tribute of
 your Substance, by Relieving
 his necessitous Members, &c.
 Now to keep you from flatter-
 ing in these particulars, and to
 oblige you to a cheerful dis-
 charge thereof, Christ, as your
 King, hath promised, and will
 not fail, to prefer you in his
 Celestial Court to an eternal
 weight of Glory, and to make
 you co-heir with himself of that
 Kingdom of Heaven, which he
 went to take possession of at
 his Ascension, and which he
 will give to all who by their

im-

any impenitent continuance in iniquity make not themselves unfit to receive it. Your duty herein is to be exceeding careful not to forfeit your share in that Kingdom which Christ has purchased for all that faithfully obey him ; which certainly you do, if you continue impenitent in any sin.

XIV.

And when you have thus plainly consider'd the Mercies which in the second Covenant are on Gods part made over to Man, you are next to consider that those Conditions are which on Mans part are required by God ; and which you are to observe, if ever you hope to be partaker of the Benefits of the second Covenant. And these you will find to be not less than a perfect, absolute, exact Obe-

Obedience, so as never to offend in any kind ; this was the Condition of the first Covenant. Nor, (2.) never to have formerly committed any deliberate sin. Nor, (3.) never have gone on in any habit or customary sin for the time past ; though this be heinous and provoking, and may justly throw you into fearful apprehension of the Divine displeasure : But it is the New Creature, or a renewed sincere, honest, faithful Obedience to the whole Gospel giving up the whole heart unto Christ ; the ready performing of that which God enables you to perform, and bewailing your frailties ; and cordially sorrowing for the iniquity both of your past and present life, and beseeching Gods pardon in Christ for all that you have done amiss sincerely labouring to mortify

every
Ob
ever
pen
shor
to n
nefi
is f
Chr
you
your
to h
Hop
pent
the
and
hear
muc
on,
sins
impe
cann
fits
But
your
than
ever

every sin, and perform Uniform Obedience unto God; and from every Fall, rising again by Repentance and Reformation. In short, the Condition required to make you capable of the Benefits of the second Covenant, is first by Faith to accept of Christ as your Priest to *Save*, your Prophet to *Teach*, and your King to *Rule* you: Next, to have all those Graces, Faith, Hope, Charity, Self-denial, Repentance, &c. (mentioned in the Gospel) united, and truly and sincerely rooted in your heart; though mixed with much weakness and imperfection, and perhaps with many sins: which if not wilfully and impenitently lived and died in, cannot debar you of the Benefits of the second Covenant. But if you neglect these things, your condition will be worse than if no second Covenant had
C been

been made : for you shall then be to answer, not for the breach of the Law only, but for the abuse of *Mercy*; which is of all sins the most provoking.

XV.

Now if your guilty mind tells you, that you have broken these Conditions, and therefore forfeited the Mercies of the second Covenant; then know, that it cannot be renewed but by a worthy receiving of the Sacrament; and worthily you cannot receive it, till you repent of your sins: and all those things are to be accounted sins and transgressions of the Covenant which are disagreeable to your Vow of Baptism, in which the general parts of your Duty are contained; and it is a competent *Rule*, by which all your actions ought to be measured.

Know

Knowing then what in Baptism
 you have vowed to do, by ap-
 plying your actions unto that
 Vow, you may easily conclude
 wherein you have done amiss.
 Only take heed you deal not
 partially with your Soul, by
 looking upon your sins in gross;
 but do your utmost endeavour
 to discover the particulars:
 Recal, as far as you can, all the
 passages of your life: Consider
 all the instances wherein your
 Vow has been transgressed; as,
 wherein you have yielded to
 the Temptations of Satan and
 the World, to gratifie the sinful
 lusts of the flesh: How you have
 failed of that holy Conversation
 to which you solemnly bound
 your self when you promised
 to believe all the Articles of the
 Christian Faith; every one of
 which Articles is a Pledge of
 good living: And how you
 have wandred from those Com-
 mand-

mandments in which you vow
'd to walk all the days of your
life.

XVI.

And you will find this particular search of your sins, both proper and necessary in order to their Forgiveness; which cannot be expected without confessing and forsaking them. But how either of those can be done, without a distinct knowledge of your sins; or how you can distinctly know them, without this particular search, I am not yet so far under the power of Fancy, as to imagine. And albeit that by no possible diligence you can discover or call to mind every sin committed since Baptism; and albeit that there is no particular confession requir'd of the sins when of you are insuperably ignorant

yet ignorance of your sins will
be no Plea, when it is supine,
and occasioned through ne-
glect, and proceeds from a want
of timely considering what you
have done.

XVII.

In drawing up a List of your
sins, take heed of setting down
such only as hang scandalously
in the Eye of the World, and
are so notorious, as that the Sun
bears witness of their commis-
sion: But you are to search
your Soul to the bottom, to
rifle every corner of your
heart; as knowing you have
to deal with God, whose Law
nothing more declares its pe-
culiar excellency, than in reach-
ing mans *thoughts* and desires;
and forbidding him no less to
covet, than to steal his Neigh-
bours goods; and no less to
lust

lust after another mans Wife ally
 than to commit adultery with her. And this consideration is whe
 argument enough to incline hear
 you to an accurate search and thou
 enquiry, first, into all the seven
 ral sorts of sins whereof you Reas
 may justly suspect your self seven
 beguilty; carefully looking in ons,
 to such, which by reason of the come
 abstruser nature, are not so soon 20
 taken notice of, either by you yet t
 self or others: and researching ul th
 into the sorts and kinds of sin ned.
 you will find them all reducible seeds
 to those of Thoughts, Speech wicke
 and Action. and M
 act,
 world

XVIII.

The first sort of these sin
 those of Thoughts, you may Tho
 learn from Gods own Observanish
 tion, *Gen. 6. 5.* when he saw thure, f
 every Imagination of man's ervati
 heart was only evil continou ig
 . al

s Wisely. To which our Saviour
y with respect (St. Mat. 15. 19.)
ation when he said, that *out of the*
inclination *heart proceed evil thoughts* And
ch and though the *διολογισμοί* there spo-
ne seven of, may reach further than
of your *Reasonings* and *bare Thoughts*,
self even to some subsequent Acti-
king in ons, because they are said to
of the come out of the heart, and Mark
so for 7. 20. to come out of the man ;
by you yet this excludes not *ordinary e-*
arching *evil thoughts* thereby to be signi-
of finied. For these are doubtless the
educible seeds and beginnings of all those
Specie wicked Contrivances, Designs,
and Machinations which men
act, and are guilty of in the
world.

XIX.

ese fir
ou may Thoughts indeed are of so
Observ vanishing and transient a na-
saw ture, so easily escaping your ob-
f mervation, and so apt to leave
contin you ignorant how therein you

have offended, that you have
 great cause to be signally dili-
 gent in their search. Besides
 men are apt to imagine, thoughts
 are not so evil, as indeed they
 are, because Custom hath taught
 them to say, Thoughts are free.
 Whence they vulgarly conclude
 they may think as they please
 without offence. And had you
 only to do with Creatures
 short-sighted like your self, there
 might be some ground for
 saying: But being to deal with
 God, whose Law reaches your
Thoughts, and forbids them to
 be wicked, you want no Rea-
 sons moving you to search how
 far therein you have offended
 and to repent thereof e're you
 come to the Holy Table. For
 vil thoughts are the more im-
 mediate defilers of the heart
 they pollute the very spring of
 all your Words and Actions
 and till the thoughts of you

hear

heart be cleansed by the inspiration of the Holy Spirit, it will be no more fit to receive Christ in the Sacrament, than the Manger was to lodge him at his birth.

XX.

The second sort of sins you are to seach into, are those of your *Words*; which being spoken in earnest, are Testifications of what is in your heart, and nothing else but your *thoughts* made audible. And though the inconsiderate make little account of their words, deceiving themselves by fancying they are but *wind*; yet seeing there is a day coming, when all such as are *idle*, that is, wicked, shall be accounted for by God, in bestowing Rewards and Punishments upon men, you have all imaginable reason to examine how you have sinn'd in your *Tongue*.

XXI.

Among the several ways whereby your Words become sinful, I shall reckon up a few leaving the rest to your own observation.

XXII.

And first, your Words are wicked, when they are filthy. All filthiness is so abominable to God, as that he will not admit it in your very Tongue; having by his Apostle, commanded you to *let no corrupt communion proceed out of your mouth*, Ephes. 4. 29. That you avoid all unclean discourse, as you would putrid and rotten Meats, which turn to contagion; and instead thereof, to use such Language as is wholesome, profitable, and instructive both for your self and

them

them who hear you. Otherwise your Speech will be so noisome, that it will drive from you the Holy Spirit of God, and leave you without the Soul and Mark of a Christian.

XXIII.

Next, Words become sinful, when they are scoffing and reproachful, tending to the vilifying and disparagement of others. To which the most Holy Jesus had respect, when under the abusive and scurrilous words of Fool and Racha, he forbade *Division*, *Scoffing*, with all such Language as might impair the *Credit*; which wise men generally prize next to Life, and often above it. And when Christ forbade *Reproach* as well as *Killing*, and required of all professing his Religion, to be no less tender of the good Names, than *Persons* of their

their Brethren, he display'd the excellency of his Doctrine shewing how far it surpass'd both the *Law of Moses* and the *Heathen Theology*. For though *Moses* in the Law to the *Jews* strictly commanded they should do no Murder, and that he who did so, was to be try'd for his life by the Court of *twenty three*, or lesser *Sanhedrim* (to whom belong'd the Cognizance of capital and greater matters) yet by what *Christ* superadds to that precept in *Mat. 5. 22.* it may seem *Moses* had made no provision against vilifying and deriding Language. And as to the *Heathen Theology*, though in many instances it forbade Murder, yet it did not so to Calumny: For when *Minerva* (one of their Deities) counsel'd *Achilles* not to draw the Sword against *Agamemnon*, she gave him leave to rail against

and revile him, (*Hom. Iliad. i.*)
But Christ will have your
Tongue as free from contemp-
tuous Language, as your
Hands from Violence; and that
you carry your self as harm-
lessly towards the Reputation,
as the life of your fellow Chri-
stian..

XXIV.

Words are (*thirdly*) egre-
giously wicked, when they are
false: for *Truth* gives them all
their substance and solidity, ma-
king the Tongue answer the
end for which it was given
man, namely, to speak the *truth*
in his heart; and not to have one
thing upon the *Lip*, and ano-
ther in the *Mind*: which deceit-
ful carriage (though never so
usual) was ever thought so a-
bominable, that *Agur* earnestly
pray'd God to remove it far
from

from him, *Prov.* 30. 8. And the Apostle declared against it, when he said *Lye not one to another* : Making it a principal part of that Heathen course renounced by the *Colossians*, to suggest or say any false thing to the injury of others, *Col.* 3. 9. or to use craftiness, or any of the evil Arts of deceiving. And the Divine *Revel.* 22. 15. excludes all who love and make a Lye, all hypocritical treacherous persons, from being any more than Equivocal Members of Christ's Church ; which instead of having any part of the benefits of Christians, shall have their part in the Lake that burneth with fire and brimstone, *Rev.* 21. 8.

XXV.

Words are (*fourthly*) eminently wicked, when they run out into Oaths and Execrations; which

which were utterly prohibited by Christ, when he confin'd all Discourse among his Profelytes, to *Tea*, *yea*, and *Nay nay*; to serious and earnest affirmations and denials; asserting, that what else is used in ordinary conversation, proceeds from an evil principle, or that *evil One*, the Devil; who hath variety of Snares wherewith to catch Souls, and intrap them in Idolatry, Errour, and Unbelief: Such as is swearing by Heaven, Earth, &c. as Christ instanceth, *St. Mat. 4. 34.* where all needless promissory Oaths are wholly forbidden. When you therefore hear vain men replenishing their Discourse with Oaths, 'twill be no breach of Charity for you to conclude, that this ill Custom proceeds either from a vain glorious humour, delighting in big and swelling Language, out of an idle conceit that

that it is an argument of a great Spirit; or, that it comes of a want of Reverence to the *holy* Name of God; or, that men using such Oaths, think others are like themselves; namely, so faithless, as not to be believed without them. And as to Execrations and Cursings of your self or others, consider, I beseech you, what *David* hath said, not barely by way of wish, but also of prophecy, in *Psal.* 109. 18, 19, &c. I shall mention no other ways whereby you may sin in your Speech, (1.) because all the fault thereof may be reduced to these four; and (2.) because men are more eminently liable to offend by speaking filthily, reproachfully, falsely, or prophanely.

XXVI.

And having thus brought your Thoughts and Words to the Test, you are in like manner to deal with your Actions, in order to find out their obliquity and pollution. And because every Christian is no less accountable for the good he has omitted when it was in his power, than for the evil he hath committed when he might have prevented it: You are therefore, in the search of your Actions, to begin with the things you have left undone, which you ought to have done; and then to proceed to consider the things that you have done, which you ought not to have done. The former are usually call'd sins of *Omission*; the latter, sins of *Commission*. And here give me leave to tell you, that
besides

besides a search into the *sorts*, you are also to seek into the *degrees* of your sins: For though sins consider'd naked in themselves, and as bare transgressions of a Rule, may seem to be all equal; yct looked upon in the circumstances wherewith they are clothed, some will manifestly appear greater than other. And though no sin whatsoever, can be said to be *little*, every one being a transgression of that Law which God has appointed to be the Instrument of his own Glory, and mans Salvation; yet there are circumstances which raise even little sins into high provocations.

XXVII.

And you need no other Star to guide you in taking the *degrees* of your sins against God, than the consideration of the circum-

circumstances by which you are to measure the injuries done to your self. And I need not tell you, how the harm a man doth you is the more hainous, if he do it knowingly and willingly, than if he did it ignorantly and against his mind : Next, when he doth it purposely and with deliberation, than when he doth it suddenly and at unawares ; when he doth it in the heat of Passion and blindness of Zeal, and according to his present sentiments, than when he doth it contrary to the checks and resistances of his Conscience, and the cool dictates of his Reason. You likewise judge the injury more grievous and provoking, the oftner it is repeated : and you can with less trouble forgive a few, than many faults. You also find your self more sensible of the wrong done by him you often pardon'd and long

long spar'd ; whom by many benefits you have oblig'd, and who has vow'd and promised to do so no more. And in the last place, it makes the wrong intolerable, that it is become customary ; and that he that doth it, can by no reproof, threatening, exhortation, advice, or punishment, be diverted ; but that notwithstanding all means used to the contrary, he goes on, and takes pleasure to trespass against you.

XXVIII.

But these and the like circumstances, you find the injury aggravated that is done against your self ; and by application, you may also conclude how your sins against God become aggravated : Whom you may find you have too often offended, *knowingly*, deliberately, against

gainst the checks and motions
of your own Conscience; after
vows and promises of amend-
ment; after the private admo-
nitions of Friends, the publick
exhortations of the Ministry,
the menaces and promises of the
Word.

XXIX.

And when you have thus
proceeded in the search both of
the *kinds* and *degrees* of your
sins, you are to know, that the
end of all this unpleasing travel,
is to bring you to Repentance.
To which you can want no mo-
tives, when you apprehend that
by your sins you have incurr'd
his displeasure, who is a *consuming*
fire, and as an impartial
Judge, will render to every man
according to his deeds. And
were your heart never so hard-
ned, it will melt at the appre-
hensions

henfions of those misdoings by tan
 which you may (perhaps) have ing
 incensed Gods Mercy as well as whi
 Justice ; and fet his *bowels* from
 less than his *hand* against you that
 Sins in Scripture (you know no l
 are call'd *debts* ; which you an fess l
 altogether unable by any other Nex
 way to discharge, but by Re ving
 pentance : A Duty, though a he m
 all times, yet now in an especia to do
 manner required of you, whe which
 you come to the Sacrament calle
 And Repentance being the sum Confe
 and abridgement of all the De and
 ties to be discharged by you a
 your coming thither, I sha
 briefly mind you what it is, o
 wherein it consists.

XXX.

And not to trouble you with know
 the Opinions of *Schools*, *Fathers* Now
Doctors, and *Divines*, you may valua
 find out the nature of Repen riseth
 rance

ings be-
s) have
well a
wels m
st you
know
you an
y other
by Re
ough a
especi
, whe
ramen
the fun
he De
you a
I sha
t is, c

tance toward God, by consider-
ing what the Repentance is
which is required by one man
from another. Where from him
that has injured you, you expect
no less than that he should con-
fess how he hath offended you :
Next, that he be sorry for ha-
ving done so : And thirdly, that
he make reparation, and resolve
to do so no more. So that that
which in Religion is properly
called Repentance, consists in
Confession, Sorrow, Reparation,
and *Resolution.*

XXXI.

And first, as to Confession of
sins, it is upon the account of
common Ingenuity to be ex-
pected from every one who
knows himself to be guilty.
Now that Confession which is
valuable with the Almighty, a-
rises from an abhorrence of the
ini-

ou with
Father
ou may
Repent
tance

iniquities you confess, thereby you have displeased God, and worthily deserved Vengeance. And it runs through all the sorts of sins whereof you know your self to be conscious Aggravating them with their heightning *circumstances* and comprizing your unknown sins in *David's* penitent form *Who can tell how oft he offendeth* *Cleanse me, O Lord, from my secret sins.* But if in Confession of sins, you should be never particular, yet if it be done with any milder purpose towards them, than their utter destruction, it will look rather like an Inventory than a Confession a counting up the goods you have a mind to preserve, rather than an acknowledgment of the sins you resolve to abandon. God forbid you should be even so infatuated and befooled by your own fancy, as to imagine

that the pure Eyes of God should be
 taken with the sight of your
 filthiness and obliquity! or that
 you should think he is delight-
 ed in the Narrative of those
 iniquities, whose committing he
 hath so strictly forbidden, and
 doth so greatly abhor! When
 you open your Ulcers unto God
 with any other intent than to
 have them healed, their view
 will excite his indignation, and
 not his pity. When therefore
 you do not really intend to for-
 sake the sins you confess, you do
 in truth defend them, how loud-
 ly soever your Tongue may ac-
 cuse them. He only who con-
 fesseth and forsaketh, shall find
 mercy. If you thus forsake
 your sins, God is faithful and
 just to forgive you your sins,
 and cleanse you from all un-
 righteousness, 1 John 1.9. He
 is bound in Fidelity and Justice
 to fulfil that promise of Pardon

D to

An Introduction to

to you, which he has made to all Penitents, upon their humble Confession of sins, and sincere Reformation. This being the only course whereby you may free your self from all punishment of sins, and become capable of *Mercy*.

XXXII.

But besides this Confession thus to be made to God, there is also a *Confession* to be made unto the *Guide of Souls*, in case of a troubled and doubting Conscience; and to the Church, in point of publick Offence and Scandal. Which sorts of Confession as to their conduct, profitability and necessity, I shall not now handle, having designed them a distinct Treatise.

XXXIII.

The second branch or ingredient of Repentance, is *Sorrow*; which naturally results from Confession. For when by this you (as you must needs) have inform'd your self how you are guilty of many and heinous sins, and the miseries to which they have exposed you; it were strange if the sight thereof should not make you sorrowful.

XXXIV.

But seeing sorrow for sin has vulgarly engroft the whole Notion of Repentance, and that men are prone to think they have quite extinguisht the wrath kindled by sin, when they have dropt a few tears upon it; I shall here mind you of

the nature of that sorrow which accompanies true Repentance. And first, you will find it to have a double spring; the one a fear of danger, the other a dislike of sin. And first,

XXXV.

That sorrow which ariseth only from a sense of the danger to which your sins have betray'd you, it doth not, say the Schools, break the heart, but only fret it. So that this sense or fear of present danger being blown over, the sorrow caused by it doth also vanish, not leaving any mark of amendment behind it. And yet to this sorrow that we shall be punished (called *Attrition*) though never so empty of reformation by the absolution of the Priest is turn'd into *Contrition*, say the Roman Casuists. Which is a

most

most unkind deceit of Souls; the Scripture having made no promise, that flying from the wrath to come, shall be sufficient to obtain pardon, without bringing forth meet fruits of Repentance.

XXXVI.

Secondly, There is a sorrow arising from a dislike to sin, and *conscientious thoughts*, that thereby you have undutifully grieved and provoked so good a God, so compassionate a Father, so gracious a Redeemer, and so blessed a Sanctifier. And this never misses of producing the effect of true sorrow; which is, *to sin no more*. For, for a man to be sorrowful out of an apprehension of the punishments God has annexed to sin, rather than that hereby his Law has been transgressed, and the Con-

D 3

science

science polluted; this is to grieve
rather that God is just, than you
are guilty.

XXXVII.

Sorrow for sin, is very proper
to turn your stomach against it
and you must have less sense
than the *Brute* you ride on, if
you shun not that has caused
you to smart, and put you to
pain. But yet there are other
fruits of Repentance, that must
deliver you from the wrath to
come: for meer fear of danger
can be no further reasonable, or
useful, than as it disposeth you
to forsake the sins that caused
it. But if you should be so far
bewitched, through the deceit-
fulness of sin, that you will not
leave it, though you die in the
arms; or if you grieve that
you have sinn'd, and yet still go
on to sin; if knowing the man-
lignity

grieve
an you
lignity, and having poised and
found the weight of sin to be as
a talent of Lead upon your
Soul, and notwithstanding all
this, you still venture on to
commit it; this will leave you
unpardon'd, because unreform'd,
and make all your tears as water
spilt upon the ground.

XXXVIII.

Sorrow for having offended
God, the greater it is, the more
acceptable it is to him, and pro-
fitable for your self. For it be-
ing a sort of punishment, the
more afflictive it is, the more
surely it will accomplish the in-
tent of all punishments, even
the amendment of the Offen-
der: And if you once have felt
the pain and trouble of a woun-
ded Conscience, you will have
no great mind to venture afresh
upon the sins that caused it.

In short, sorrow arising out of fear of danger, proceeds from love to your self, and therefore can never avail you for pardon. But godly sorrow, working repentance to salvation, arises from a love to God, whom the more you love, the more you will grieve to have offended him. Sorrow arising from fear of Gods vengeance, usually terminates and ends in a full correspondence, and desperate rejection of Spirit; but sorrow arising from having provoked God, changes the mind, turns you from sin to holiness, and the constant practice of all those Christian Duties which the Gospel requires at your hands. But if you find your self herein to be lumpish and heavy, and that you cannot grieve to that degree you ought; then the way to quicken up your penitential sorrow, is to quicken up your

love to God, to which his continual favours do most powerfully oblige you. Wicked men love those that love them: and if you were sensible (which is impossible) of no other of Gods kindnesſes but his ſparing you when you deſerved puniſhment, and his giving you ſpace to repent, when he might have cut you off in your ſins; this were enough to engage you to love him with all the kinds and degrees of the pureſt affection. Imagine how many have been ſnatcht hence in a moment, whoſe offences have(perchance) not been ſo provoking as your own. Conſider what could move God to ſpare you in a continued courſe of many years diſobedience againſt him, but his own unſpeakable goodneſs, and becauſe he was loth to have you periſh. Let pure thoughts of Gods love dwell in your

D 5

heart,

heart, and they will melt it down into an humble and contrite sadness, that you have dealt so unkindly as to forsake the Lord.

XXXIX.

And if the sole consideration of Gods long-suffering, be so ingenuous an Engagement, to make you grieve for having sinn'd against him; you will find the multitude of his other mercies to cause Rivers of waters to run down your eyes for having broken his Laws. And if your heart be so hard, that it will not relent upon these considerations, then have you great reason to importune God with humble prayer, that he would smite that *Rock*, your heart, that it may flow with the tears of true repentance, the waters of a second Baptism; that he would
give

give you such a clear sight of your sins, as may at once cause you to sorrow for, and abandon them.

X L.

Reparation is a third branch of true Repentance; and is due to God, to Man. First, to God, who in all injuries is the first party injured: For though you may offend both against your self and Neighbour, yet the Law is God's which thereby is transgressed; and therefore Reparation in the first place is to be made to *him*. And seeing sins have both the nature and name of *Trespases* and *Debts*, Justice requires they be satisfied and paid: and all that you can do in order hereunto, is *Repentance*. In which God receives a sort of Reparation, because he requires no other satisfaction for your faults,

faults, but that you truly bewail and amend them ; which is the sum of Repentance toward God, *Acts* 20. 21.

X L I.

But for Trespasses done against your Neighbour, there is another-guest satisfaction required. For to those from whom you have exacted more than is due, you are bound to make restitution. Which was esteemed such a principle of common Equity, that it was acknowledged by those whom the *Jews* esteemed the worst sort of men: For the Publican (in *St. Luke* 19. 8.) finding himself bound ; freely offer'd to make fourfold restitution (according to the Law for Thieves) of whatever he had falsely taken from any man. And though this may have a harsh and unpleasing

pleasing sound, yet if you consult Divines, *antient* and *modern*, in this paticular, you will find them all concluding Repentance without Restitution, to be like an arm of flesh without strength and service; or as a City wanting walls, unfit to secure the *Inhabitants*. And therefore fail not to make satisfaction to those you have wrong'd, if it be in your power: but if wholly unable, then let your desire of so doing be so express, manifest, and plain, that *good* men, no less than God, may be moved to accept the *will* for the *deed*. But to tell him whom you have injur'd, You are sorry for what you have done, and yet offer him no further amends, when you are able, I leave it to common construction, whether this can be deem'd satisfactory.

XLII.

Minds truly Christian, cannot be at ease, till they have repaired the wrongs they have done: for it is a burden upon the Conscience, of which you cannot be rid, but by satisfying your self in making satisfaction to him you have injured. If you wrong your Neighbour, it is your fault; and you, and not he, ought to repent and be grieved for it: but if the injury be done to *you*, either quite forget it, being content that God, to whom Vengeance belongs, keeps it in memory; or if the injury be of that nature that you are oblig'd to take notice of it, then implore God to direct you to such ways of satisfaction, as are agreeable to *Peace* and *Honour*, free from Blood and Cruelty. Ever remembring, that Charity
and

and Meekness are more noble and worthy, than Impatience, or even Valour it self. The tops of those Mountains which are above the Clouds, are not beaten with Hail and Rain : and Spirits truly high and generous, are above the insolencies of unadvised persons, and enjoy serenity and a calm during such tempests. It is in your power to falsifie the *Italian* Maxime, *Chi offende non perdona Mas :* He that offends never pardons. In a word, if Jesus our great Master, forgave those who put him to death, and was careful to heal the wound his Disciple had given *Malchus* ; you can never refuse to cure the wounds you have either given or received.

XLIII.

The last branch of Repentance, is a resolution to sin no more; or a stedfast purpose to lead a new life, to follow the Commandments of God, and to walk in his most holy ways. For without this, all other parts of Repentance will be to no more purpose, than it is to pump in a Ship without stopping the leak. In the Law, if a man held the unclean thing in his hand, he was unclean, though he wash'd his hands never so often. Which is easily applicable to those persons, who confess and sorrow for their sins, but take no care to avoid them. Whereas the very Heathen, according to *A. Gellius* (*Noct. Attic. lib. 17. cap. 1.*) never thought that a man repented, till he was displeased with the things he had done,

done, and changed his mind concerning them, and became another man. Your Repentance then is imperfect, till you resolve against all sorts and degrees of sin for the time to come.

XLIV.

And because your Duty consists in *Obedience* to Gods Commandments, your *Resolution* must have a respect unto them all. And being each sin is a transgression of some one Command in particular, and that you, as all men, are proner to some than other sins; you are to enquire what the sins are to which you are pronest, and to have the Commandment continually in your eye, which you are so apt to violate; and so to watch more especially against the violation of that particular Commandment.

XLV.

XLV.

And having resolved upon every branch of Duty, and entire observance to every Commandment apart, you are then to make trial of the sincerity of your Resolutions, whether they be not only formal and customary, such as people usually put on when they come to the Sacrament; or, but only politick and carnal, to keep up your credit with the World, to further some design you have on foot; or to quiet some present troubles of mind. For if your Resolutions are of this sort, they will soon vanish; but if they are sincere, and truly religious, then will they prove lasting, and you will use all possible endeavours to continue them unto the end, and to bring all your good purposes to good effect.

XLVI.

XLVI.

Nothing is more certain, than that you cannot worthily receive the holy Sacrament, without a perfect hatred of every sin: and it is also most certain, that your hatred of sin is not perfect, if you are not fully resolved to forsake and avoid it: For who can imagine you hate what you ever embrace and pursue? Resolutions, though never so good, are seldom durable, if they are sudden and vehement: He that makes a Resolution, without due consideration, will in like manner break and reverse it. And though you need not consult whether you are to turn from Satan unto God, and to forsake Wickedness and follow after Virtue; yet the means of keeping such a holy purpose, ought to fall under your most sober and serious

serious thoughts. And you need herein to be careful how you advise with flesh and blood; for these will counsel you to take part with your ease, and seduce you to reject even the fittest means of keeping your Resolutions, when they become difficult and unpleasing. And therefore as you resolve upon the *end*, so you must also upon the way thither, though never so irksome to the flesh; considering that even the recovery of bodily health seldom is procured, without the use of disgusting Medicines.

XLVII.

And as you are thus to resolve upon the use of the likeliest means to further and compleat your holy purposes, so likewise to avoid all things that may divert and hinder them.

And

And amongst the fatal Impediments of your religious intentions, all things are to be reckoned which any way lead, tempt, and invite to sin. And you may here do wisely to call to mind, by what occasions, and with what baits you have been and still are apt to be drawn away and enticed; to the end you may with greater vigilance and courage avoid and resist them. For common Prudence will teach you to strengthen the Fence where the Beast useth to break in; and to re-inforce that Avenue, where the Enemy is wont to make and prevail in his Attack.

XLVIII.

The last thing I shall mention concerning your Religious Resolutions, is their speedy execution: for delay therein, has ever

ever been thought dangerous
 having a throat wide enough
 swallow the biggest opportu-
 nity. And you cannot be
 till you practise what you pur-
 pose: for seeing your life con-
 tinually walks (to and fro)
 a breath, and that you have
 warrant of being able to do
 the next hour, which this
 neglect and put off; this throu-
 ly concludes for the present
 ing of what you purpose. And
 if holy Resolutions might safely
 be delay'd, yet they can be de-
 lay'd no longer than your com-
 ing to the Sacrament; because
 you cannot safely approach the
 Ordinance, without stedfast
 purposing to lead a *new life*
 for till you are a new Creature
 or begin to lead a *new life*, you
 are, in sense of Scripture, dead.
 And how absurd a thing is it
 put Bread and Wine into a dead
 mans mouth, none so stupid

not to imagine. You may indeed naturally eat and drink the *Bread and Wine*, receive into your stomach the elements of the Sacrament; but if you live in the liking, much more in the commission, of any thing you know to be sin, you can receive no more spiritual nourishment in the Sacrament, than a dead Carcass at the *best Entertainment*.

XLIX.

And this is another consideration that lays upon you a necessity presently to renounce your sins, to give them a Bill of Divorce, and to withdraw from them all degrees of kindness and respect: For without this, you can be in no fit disposition to be married to Christ, and to embrace all the Graces flowing from him. In short, that Resolution

solution which I call a branch of Repentance, and which is indispensable required of you when you come to the Lords Table, is made up of these two things. *First*, Renouncing of all sin : *Secondly*, Embracing of all Christian Vertues. The first without the second, is but sweeping the house without furnishing it : And therefore when you have cleansed your Soul of the nastiness and dirt of sin, you are not to let it lye empty ; but to furnish it with all those Graces commanded you in the Gospel, such especially as are required in every one coming to the Supper of the Lord. And those are chiefly three ; namely, *Faith*, *Charity*, and *Devotion*.

th
The
prefly
Catech
a lively
throug
very
the Bo
verily
ceived
Supper
you th
God
Propit
Jesus
that to
World
You
fity o
that i
cramer
Jesus
Woma
the bo

L.

The necessity of *Faith* is expressly taught you by *your* first Catechism; where it saith, *That a lively Faith in Gods Mercies through Christ, is required of every Communicant: and that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lords Supper.* For it is by Faith that you there look upon him, whom God hath set forth to be the Propitiation for your Sins, even Jesus Christ, *the Lamb of God that taketh away the Sins of the World*, Rom. 3. 25. John 1. 29. You easily perceive the necessity of *Faith*, when you mind that in receiving the Holy Sacrament, you are to believe that Jesus is the true Seed of the Woman, which was promised in the beginning, and was sent in
E the

the fulness of time, that in him
 all the Nations of the Earth (if
 they will) may be blessed; he
 being the Universal and Mighty
 Saviour, who both will and can
 save all that come unto him,
 there being no other in whom
 Salvation is to be expected. You
 are likewise to believe, that he
 was crucified, or died an igno-
 minious or cursed death; and
 that the Merits of his death are
 sufficient to save all Sinners; and
 that all those Merits are conveyed
 to you in the Sacrament, when
 it is worthily received.

L I.

But as to the clear Nature of
 that Faith now required of you,
 the Church fairly intimates what
 it is, when she calls it, a *living*
Faith in Gods Mercy through
Christ.

LII.

And Faith is said to be *lively*, when it works through Love, shewing it self in well-doing: for where Life is, there will be Action. And the Life of Faith, like that of Nature, will shew it self in the Heart, Tongue, and Hands. In the first, by *sincereness* of *Devotion* and *holy Thoughts*: In the second, by wholsome and gracious *Communication*: And in the last, by works of Justice and Charity.

LIII.

The Object of this lively Faith, is *God's Mercy*; upon which it reflects, as the Fountain whence the Scriptures have proceeded; in which Gods Covenant for Mans Redemption is established; and his Promises to

believing penitent Sinners, are contained. And if you shall inquire into the reason of all this, you will find that nothing but his meer Mercy moved God to make known his *Will*; and in the Holy Scriptures to reveal the Means of Salvation, and make the way to Heaven plain and easie. It was onely to shew the great love wherewith he loved you, and the exceeding Riches of his Grace, that prevailed with God to be thus kind unto you.

LIV.

But all this is *through Christ*; he is the Conduit of all these Blessings, being of God made unto all Believers, *Wisdom, Righteousness, Sanctification, Redemption*. He is the Author of all true Knowledge, the cause of your Justification, your Sanctification

fication, and will be also of your
Deliverance and rescue from all
 Calamities that you are subject
 to in this Life, and at last from
 Death it self, by raising you a-
 gain, 1 Cor. 1. 30. And as by a
 voice from Heaven God decla-
 red with Solemnity, that he was
 well pleased with Christ: so he
 hath likewise declared, that he is
 well pleased with Believers only
 for his sake. By Christ you are
 predestinated, adopted, accepted,
 and pardon'd, and shall be glo-
 rified. So that in your own Per-
 son you may speak as the Apostle
 did in the Name of all Christi-
 ans, Ephes. 1. 3, 4, 5, &c. Bles-
 sed be the God and Father of our
 Lord Jesus Christ, who hath bles-
 sed me with all spiritual Blessings
 in heavenly things in Christ; ac-
 cording as he hath chosen me in
 him, that I should be holy, and
 without blame before him in Love.

L V.

In whom I have Redemption through his Blood, the forgiveness of Sins, according to the riches of his Grace, &c.

It is impossible in any Duty, without Faith, to please God, or to be accepted of him; because whatsoever is not of Faith, is Sin. But in the matter of the Holy Sacrament, Faith hath a more appropriate Office: for by it, as by a Hand, Mouth, and Stomach, you receive, eat, and digest the spiritual Food and heavenly Sustenance by which your Soul is nourished to eternal Life. And in the sense of the Spirit, to eat and drink the Body and Blood of Christ, is properly to believe on him in the Sacrament: which doth not only represent unto you the manner of Christs Death, and in
visible

visible Actions set before you
what he suffered on the Cross :
Nor doth the Sacrament only
convey unto you that Grace
which flows from Christs Death ;
but it doth seal and confirm un-
to every worthy Communicant
all the Benefits of Christs Passion.
For God, to magnifie his Mercy
and Goodness towards Believers,
was not content to give them
only a general offer of his Pro-
mises in Christ ; but thought fit
to seal them to every particular
penitent Christian, and in the
Sacrament actually to deliver
him them. Faith apprehending
and applying the benefits of
Christ, which are all comprized
in the *Forgiveness* of Sins, and
Salvation ; the sum of all the
Happines of this World, and of
that which is to come.

LVI.

And having tried and found your Faith toward God to be such, as he has promised not to be displeased with ; your next business is to examine your Charity toward your Neighbour : for it is required of them who come to the Lords Supper, *to be in Charity with all Men. If thou bringest thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.* This was our Saviour's advice to the Jews, and may thus be translated to your self and every Christian : If at *any time* you are coming to the Lords Table, and there call to mind that you have done any man any Injury, do you

you repair first to that Person whom you have injured, use means to reconcile him to you, repair the wrong, and if you cannot, let him know your willingness, and request his Pardon; and having done thus, return to compleat your intention, and receive the Sacrament in testimony of your Peace with God and your Neighbour. This reconciliation with your Brethren, is absolutely necessary, not only to make your participation of the Sacrament, but all other performances acceptable to God. And you see it consists in a confession of your wrong, and repairing it; it being reasonable, that in order to obtain his pardon whom you have injured, you acknowledge your fault to him, and to the utmost of your Ability make him amends.

LVII.

And as to this Charity here spoken of, the very Elements of the Lords Supper figure and enforce it: for the many grains made up into one Loaf, and the many Grapes pressed into one Cup, signifie, how we being many, are made one Bread and one Body. And nothing can make all Christians to be *affectionately* one, but Charity; or mystically and spiritually one, except Charity, the Bond of Peace and Union. And this is that heavenly temper of Mind, to which Christians are obliged, upon the account of the nearness of that relation which is amongst them: for they have all but one *Father*, one *Saviour*, one *Sanctifier*; they all profess one *Faith*, have all received one and the same Baptism, and all expect one and the same

same Inheritance. But if in spight of all this you trample Charity under Feet, and instead of being reconciled to your Neighbour, you malice and hate him: you are no more fit for the Sacrament than a Murderer: for such are all those who hate their fellow Christians; according to St. *John*, in the third and fourth Chapters of his first Epistle.

LVIII.

And as Charity binds you to seek to be reconciled to those whom you have injured, and to obtain their Pardon; so it likewise engageth you to forgive those by whom you have been wrong'd. And indeed the forgiving others their Trespases, is the condition of obtaining the forgiveness of your own: for if you forgive Men their Trespases,
your

your heavenly Father will forgive you ; but if you forgive not men their Trespases, neither will your Father forgive your Trespases. This was our Saviours own *Doctrine* (*Mat.* 18. from *verse* 23. to the end) and also his *Practice*, when he pray'd for the forgiveness of his *Crucifiers*, and that at a time too when his own most grievous Agonies and Pains might justly have diverted all respect to others, especially to those who were then actually putting him to death. How dismal then is your Condition, if instead of having your Heart replenished with Charity, it be full of Malice ! if instead of obeying the *Doctrine*, and following the Example of Christ, you act quite contrary ! If you find your breast barren of this kindness to your fellow-Christians, pretend not to any real respect to the blessed

An-

Auth
man
his
that
be
whom
behe
that
coul
(if
kind
all
love
his
is t
God
i J
dis
and
yo
pe
O

Author of that Name. For if a ^{1 John 4.} *man say, I love God, and hateth* ^{20.} *his Brother, he is a Lyar : for he that loveth not his Brother, whom he hath seen, how can he love God, whom he never saw ? You never beheld God with any Eye but that of Faith ; and therefore could never have Opportunity (if he needed it) to shew any kindness to his Person. So that all you can do to testifie you love him, is your Obedience to his Commands ; whereof this is the sum, That he who loveth God, loves his Brother also ,*
1 John 4. 21.

LIX.

And if this love be without dissimulation, such as Scripture and common Equity requires at your hands, it will not only appear in a merciful forgiveness of Offenders, but also in a liberal
relief

relief of the needy. And I mention this latter Act of Charity, because I find that something was ever given to the Corban of the Poor by those who came to the Sacrament. If you consult the practice of the *Primitive* (the best Guide for the *present*) Church, you will hardly find that the *Lords Supper* was ever administred without an *Offertory*. In *Acts* 2. 45, 46. you have mention made of selling Possessions and Goods, and parting them to all as every man had need. And that this was done at the solemn times of publick Prayers, and receiving of the Sacrament, there is light enough in the Text to clear it. You read likewise of a Command, *That upon the first day of the Week, every man should lay by him in store, as God hath prospered him.* The first day of the Week was that we now call *Sunday*, and the

the Lords day, whereon the Lords Supper was constantly received ; unto which they never came emptie, but according as God had increas'd their Goods, the Communicants gave to the relief of the Poor. And if you look into the ancient Liturgies, you will find them generally taking notice of this Religious Custom. And that this was intended by our own Church, is concludible from her placing *Texts* to persuade to this sort of Charity, and desiring God to accept our *Alms* and *Oblations* in the Communion-office. In *Justin Martyr*, a Father of the second Age, we read how the Christians brought forth some of the good Fruits of the Earth, and offer'd them at Gods Table ; and the Bishop, or in his absence the Presbyter, received them as an *Abel's Offering*, and blessed God for the Fruits of the Season.

After

I. Cor. 16.
2.

Apol. 2.

After the Sacrament was celebrated, there was one common Table for Rich and Poor, whereat they did eat promiscuously; and what was left was given to those in want. And this I take was the Agape, or Feast of Love mentioned by St. *Jude*, and described by *Tertullian*.
Apel. c. 38.

LX.

And in proportion to this Custom, when you come to the Sacrament, you are to bestow something on the Poor, that you appear not before the Lord empty, and serve him of that which cost you nothing. And though you are, as to the quantity of your Alms, left at liberty, yet you had best to be merciful according to your Power. If you have much, give plentifully; if you have little, do your diligence gladly to give of that

that little : for so you gather
your self a good Reward in the
day of Necessity.

In the Sacrament, by a joynt
communicating in the same di-
vine Mysteries, you attest to the
World your being united to
Christ your Head, and to every
true Christian as a fellow-mem-
ber of the same Body. And as
Faith unites you to Christ, so
Charity also to his Members ;
and by virtue of these two Gra-
ces, the Sacrament seals the Com-
munion of the Members with
the Head, and of the Mem-
bers one with another. But
when you come to the Sacra-
ment with Malice in your Soul,
you can have no true Commu-
nion with either ; but are guil-
ty of the vilest Hypocrisie, by
making profession of that Chri-
stian or Brotherly Charity,
whereof your Heart is void and
empty. In this case I refer you
once

once more to the counsel of our Saviour, *St. Matth. 5. 23, 24.* where two things appear for your Instruction; *viz.* (1.) That though the Gift be already at the Altar, it must be left there rather unoffer'd, than be offer'd by one who is not at perfect Peace with his Neighbour. (2.) That he is not to neglect or quite put off the Offering of his Gift, but presently to remove the occasion of his not offering it aright.

Tobit. 4. 8.

LXI.

And when you find your Heart duly furnished with Faith toward God, and (the proper effect thereof) Charity toward man, you must once more go down into your Soul, to see if it have that holy and heavenly temper called *Devotion*; which is a Grace so sutable to the receiving

ving of the Sacrament, that it seems to make up the whole Office. And if Devotion be not so warm and vigorous in your Soul as it ought, and you would have it to be, you must enquire into the Impediments thereof, in order to their speedy removal. Now amongst the fatal hindrances of Devotion, the Cares of the World are with too great Justice chiefly to be reckon'd : for they naturally fasten your Thoughts to the Earth, and set your Affections on things below ; and are as so many depressing weights upon the Soul, which unluckily keep her from those Transports of Devotion, by which she would soar to Heaven. And therefore upon your coming to the Sacrament, you had need to allow your self some time wherein to withdraw from worldly Business, and to cast off earthly Thoughts, and by

by holy Meditation to lift up your Heart unto the *Lord*, and to give your self unto Prayer; which is indeed the principal instance of that Devotion now spoken of. And your Prayer must at this time be chiefly for *Pardon of by-past Sins*, for strength against them for the future, and that God would grant you all those Graces which he now requires at your hands when you come to the Sacrament. Be sure then to be diligent in this Duty: for should your other Endeavours be never so vigorous and constant, regular and uniform; yet without Prayer for Gods blessing and assistance, you appear to trust to your own arm, and to rely upon your own strength; not considering that all your sufficiency is from God, that he gives you the *Will* and *Power* to do well: and therefore unto him direct your Prayer with Humility,

lity
you
may
Holy
parta
reach
ceive

T
ces y
when
mun
to b
in a
care
up,
God
you
Fait
man
has
truly
wise
by

lity, Sincerity, and Zeal, to assist you with his Spirit, that you may come so prepared to the *Holy Table*, as that you may partake of the Benefits there reacht out to every *worthy Receiver*.

LXII.

Thus you see with what Graces your Soul must be furnished when you come to the Communion: And if you find them to be but weak and feeble, and in a low degree, it must be your care to quicken and stir them up, begging the assistance of Gods Spirit to that end. And you may much quicken your *Faith*, by due meditation on the many gracious Promises God has been pleased to make to the *truly Penitent*. You may likewise instance your Love to God, by considering his manifold Mer-

Mercies, those especially whose remembrance you celebrate in the *Sacrament*, sum'd up in the death of his *Son* for your sake, even when you, in the Loyns of your *Forefathers*, were his Enemy. And this last consideration is both proper and powerful to move you to that Charity we have above treated of. For coming to the Lords Supper, you are in a more especial manner to follow the Example of Christ; first, in a perfect forgiveness of all that have done you wrong; and next, in manifesting your kindness to them in all Offices of Christian *Love* and *Friendship*. And when you thus labour to stir up and increase these Graces in your Soul, they become her Wedding-garment, wherein she is fit to appear at this great Feast. But if this be wanting, she cannot expect to be otherwise entertain'd than an

Intruder.

Intruder. And what this is, you have it illustrated in the Parable of him, who coming to the Marriage without a Wedding Garment, was cast out into a place of extream misery. And though this Judgment may not fall suddenly, (nor straight upon your communicating) yet you know not how soon that he that will come may come ; and who may abide the day of his coming ? For who can dwell with everlasting burning ? Who can endure an unquenchable Fire? Ep. 33. 14.

LXIII.

But if after all your care in the *Duties* already mentioned, you still doubt of your Condition, and suspect the insufficiency of your Preparation for so holy a *Performance* ; if you find, that notwithstanding your Resolution and Labour to the contrary, you

you are ready to fall back into those Sins which you have *confessed* and lamented, and abjur'd: then you must confess Sorrow, and resolve afresh; resist and fight against both your Sins and their Occasions. And if they still return, you must still strive they get not the Victory; which be sure they cannot, while you labour in good earnest to have them subdued and mortified. But if you still find the Law of your Members continually to war, and often to prevail against the Law of your Mind, and the Affections to prove too strong for your Reason, and that this causeth you to be jealous you are not worthy to communicate; Then be pleased to consider,

LXIV.

First, That the end of your coming to the Lords Table, is not to make protestation of your Righteousness and Perfection, but to seek for both in Christ ; that you now seek to be at peace with God, and to have your Sins cleansed with the Blood of that Spotless Holy Lamb, which takes away the Sins of the World.

LXV.

You are (*secondly*) to look upon the Sacrament as a Medicine and Cordial for sick and weak Souls ; and that our Lord is pleased to invite none to his Supper, but those who are weary and heavy laden with the burden of their Sins. He calls you, not because of *your Merits*,
F but

but of *his Goodness* ; not that you are a *worthy Guest*, but that he is a *gracious Entertainer*. And though you are not prepared according to the Holiness of the Mystery, yet God in Christ will accept of the good intentions of your Heart: He will make this blessed Sacrament a means to quiet your Conscience, to increase your *Faith*, to enliven your Charity, to amend your Life, and to assure you, that you are in the number of those, who at the last shall be called to the Table of the *Lamb*.

L X V I.

You are (*thirdly*) to consider, that when reconciled and converted unto God, you still remain a man ; and that there is no Repentance so great, as that it entirely destroys all sin.

And

And
suran
alwa
the A
be st
And
len,
again
The m
confir
you v
be wa
After
ports
often
great
ence
thinki
besiege
grow
temni
pulsed
their o
may,
nor f
your S

And therefore in the greatest assurance of your condition, have always in mind that advice of the Apostle, *Let him that thinks* I Cor. 10. 12. *be stands, take heed lest he fall.* And when you find you are fallen, presently raise up your self again by faithful Repentance. The more you are advanced and confirmed in Holiness, the more you will distrust your self, and be watchful against Temptations. After holy resolutions and transports of Zeal and Devotion, it often happens that men commit great sins ; because the Conscience is apt to be less wary, as thinking it self secure : like the *besieged*, who after a brave Sally, grow negligent ; and by contemning the Enemy they have repulsed , are surprized through their own carelessness. Conscience may, but Satan can never sleep, nor fail to take advantage of your Security.

LXVII.

Some Sins are quickly felt ; like a Scorpion, they leave a sting behind them, which inevitably would prove mortal, if not speedily cured by Repentance. And there are other sins which are not so soon felt, growing upon us unperceived ; but they leave a weight upon the Soul, which makes it move slowly to Piety and good Works, lessening the sentiments of Religion, and withdrawing the Heart from God. You ought therefore often to visit the state of your Conscience, and to call yourself to an account, to the end you may find out, and cleanse that filthiness which sticks to it through the Corruption of the World, and your own: For the Conscience resembles Iron, that grows canker'd and rusty, if it

be n
uncle
a ma
that
much
rity
not
quity
gion.
to pu
tance
there
lodgi

An
return
take
cumst
corref
ons.
runni
which
both
Above

be not frequently dressed. The unclean Spirit will not dwell in a man, if the house be not swept, that is, empty and garnished; much less will the Spirit of Purity stay in the heart which is not *neat* from the ordure of Iniquity, and furnished with Religion. If you then are studious to purge your Heart by Repentance, God will delight to dwell there, and take pleasure in the lodging.

LXVIII.

And your Repentance must return daily, because it will then take your sins in their fresh circumstances, and so the better correspond to their aggravations. It will also keep you from running too far in Arrears, which ever makes the payment both difficult and unpleasant. Above all, your daily repenting

will render this Duty easie, to be perform'd, when you come to the Lords Table.

LXIX.

No man, saith our Church, ought to come to the Holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience. And if you cannot quiet your Conscience with those excellent Rules there laid down by the Church, but that you require farther counsel and comfort ; then she adviseth you to repair to some discreet and learned Minister of Gods Holy Word, that you may receive the benefit of Absolution, together with Ghostly counsel and advice, to the quieting of your Conscience, and avoiding of all scruple and doubtfulness.

LXX.

And this Advice you have good reason to embrace, not onely when you come to the Sacrament, but at all other times, when you have any material doubting concerning the state of your Soul : for through a neglect thereof, Time may either cause your doubts to fester, or, what is worse, you may be tempted to make use of deceitful Remedies, and give up your self to those idle and desperate courses, which may not onely stifle your present doubts, but harden you against all doubting for the future.

LXXI.

In the resolution and satisfying of your doubts, both upon your coming to the Sacrament,

and at all other times, I would advise you not to become your own Casuist, nor to rely upon your own Judgment : for your Soul, if truly humbled, will be apt to deal severely, and to pass a very hard Sentence upon its Condition : And if it be not truly humbled, it will be ready to handle your Scruple too softly, and to give too favourable a Construction of your state ; and so instead of searching, *skin* over the Wound.

LXXII.

Be your Scruples what they will, they ought to be satisfied before you come to the Supper of the Lord ; or else you will plunge your self into more Scruples, by your Negligence to have those satisfied which you have already. Beware too you suffer not Scruples to keep you
from

from the Sacrament : for if a
groundless Scruple occasion your
absence *from the Communion*, then
is your absence also groundless,
and consequently sinful. But if
your Scruple be material and
weighty, you ought to be the
more diligent to have it satisfi-
ed : for though it may indeed
justly stay you from the Sacra-
ment till it be satisfied, yet so
long as you suffer it to keep
you thence, you deprive your
Soul of the benefits of that hea-
venly Ordinance. Delay not then
to have your Scruples solidly sa-
tisfied by some discreet Minister :
To whom you are to make your
case plain, without disguise or
reservation ; that the Guide of
Souls having a full discovery of
it, may be the better able to
help you to a satisfactory Re-
solution.

LXXIII.

And because *boldness* herein may prove as dangerous as *dis-trust*, the *Confident* have need to advise with the holy *Guide* as well as the *Doubting*; and both had best to rely upon more equal and impartial Judgments than their own. For men are generally inclin'd to side with a too good Opinion of themselves; which makes it dangerous to trust our own Verdict in the great concernment of our Soul, and even necessary more than once to consult with a *Spiritual Guide*; to the end we may receive from him such directions as may, through God, keep us from splitting upon either of those opposite Rocks, *too great Confidence*, or *too great Dis-trust*.

LXXIV.

LXXIV.

Nor can I imagine ought should render you backward to make known your *Doubts*, unless it be an improvident surmise that the ripping up of them will discover your Nakedness, and expose you to shame with others, and beget a discountenance in your self. But there will be no ground left for this surmise, when it is duely consider'd, that the Person to whom you are thus to reveal your self, is a pious and discreet Minister of Gods Word ; one who will be as faithful to conceal, as you are to discover your infirmities ; and as ready to heal your sores, as you are to rip them up : one too, who will be so far from insulting over your Weaknesses, or thinking ill of you for discovering them, that he will love
and

and encourage your ingenuous and Christian dealing, and restore you in the Spirit of meekness, and help to set things at rights between God and your Soul. But suppose the discovery of your Scruples should indeed turn to your *shame*, which is the worst you can fear; yet to abstain from doing it upon this account, is to betray in you a less care of your *Soul* than of your *Body*. For the foulest and most shameful *Diseases* of the *Body*, you can, without blushing, lay open to your Physician; and will you then be coy and squeamish to confess the sickness of your *Soul*! of which your care ought to be infinitely greater than of your *Body*, as no less excelling it, than the heavenly Manna did the Earthen Pot that contained it. So that neither fear of shame, nor any thing else, ought to keep you

you from using such means as any way tend to its Salvation.

LXXV.

And thus having, with what brevity and plainness I was able, run through the several Duties to be perform'd at your coming to the Communion, and brought you as it were to the Rails of the Holy Table ; before I leave you, I will take the freedom to mind you how you are there to carry your self. Where two things are now required of you ; namely, a *Devout frame of Mind*, and a decent gesture of Body.

LXXVI.

As to that Devout frame of Mind required of you at the time of *receiving*, it chiefly consists

sists in thoughts of your own unworthiness of being a Guest at so Divine a Banquet. And in order to raise in, and to humble you under a due sense of this Unworthiness, call to mind the sins you have committed since you were last at the Sacrament ; because you are now come again to repeat and renew that Covenant which thereby you have broken.

L X X V I I.

Be attentive to the actions of the Minister ; and when you see him breaking the Bread, and pouring out the Wine, meditate, *How Christs Body was broken, and his Blood shed upon the Cross.* And above all, think with your self, that it was your Sins that drove the Nails into his Hands and Feet, and pierced his blessed Side with the Spear : That it

was

own was your sins, with the sins of
Guest others, occasioned all his Suffer-
And ings, the pains of his Body and
hum- Soul ; and that if he had not
se of suffered once upon the Cross,
mind you had been tormented to
mitted everlasting Ages. And upon
Sakra- these sober Thoughts, you will
now even abhor your self, and with
enew indignation behold your cruel
reby dealing with your Gracious
Lord. Consider too, how no-
thing but the Blood of Christ
can cleanse your sins ; and that
it doth not, like *Abel's*, speak for
Vengeance, but loudly calls for
Mercy upon them who spilt it,
if they repent and reform ; and
still draws down Blessing upon
all who worthily receive it in
the Sacrament. Consider too,
how Christ by those Sufferings,
which are represented and com-
memorated in the Sacrament,
has made an Atonement for
your sins, appeased the Wrath,
and

and satisfi'd the Justice of God, which you have provoked and incensed against your Soul. And this will raise up your hopes, and make you come with an humble and religious boldness to the Communion; being assured, God will not onely there seal unto you, but put you in possession of the benefits of Christs Sufferings; namely, Reconciliation with God, and Pardon of your Sins.

LXXVIII.

Let your Tongue and Heart joyn with the Minister in that excellent Prayer wherewith he delivers the *Bread and Wine: The Body of our Lord Jesus Christ, which was given, &c. The Bloud of our Lord Jesus Christ, which was shed, &c.* Lift up your Heart unto the Lord. Let your Thoughts be wholly set upon

of God.
ked and
Soul.
o your
ne with
s bold.
being
y there
you in
fits of
y, Re-
d Par-
upon Christs death and its bene-
fits: for the remembrance of
Christs death, as it was one
main end of the *Institution*, so
is it of your receiving of the Sa-
crament. And look not upon
the Bread and Wine being *con-
secrate* and *blessed*, as ordinary
things, but as they are after a
spiritual manner the *Body* and
Bloud of Christ.

LXXIX.

Heart
n that
h be
Vine:
Je/su
The
brist,
up
Let
set
pon
And as these and the like con-
siderations may serve to render
your *Soul devout*, so will they
also make your *Body humble*:
For though Humility properly
belongs to the Heart, yet it can-
not be outwardly expressed, but
by gestures of the *Body*. And
you are to *manifest* your Reve-
rence at the *Lords Supper*, by
using such gestures as the cu-
stom of the place where you re-
ceive

ceive it account most *decent, humble, and reverend*. Kneeling is the posture appointed by our National Church, as fittest to signifie your humble and grateful acknowledgment of the benefits of Christ therein sealed to every worthy Receiver; and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue,

L X X X.

If you look to the first *Institution* of the Sacrament, you will find Christ employing therein such a singular care, that nothing low or mean appears about it. And in all times, where *Schism* and *Faction* were excluded, nothing but solemnity and expressions of greatest reverence appear'd at the receiving it. But to proceed :

LXXXI.

LXX XI.

Besides Humility and Reverence, there is required of them who come to the Lords Supper, *a thankful remembrance of Christs death.* And this you cannot want, when you reflect upon what he suffer'd for you, both in credit and Body, when he underwent the most painful and ignominious sort of dying ; and in those sharp and fearful Agonies of his Soul, which forced him to cry out, *His God had forsaken him.* And seeing all this was to save *you* from perishing, this must needs awaken you to an holy ambition of making your Thankfulness, if possible, as unspeakable as his Sufferings. And how can you but praise and magnifie his Goodness, who hath redeem'd you at so dear a rate ! especially when
you

you come to the Sacrament to make solemn Commemoration of Gods mercies, in sending his Son to die for you, and appointing the Sacrament to be a continual *Pledge* of your Thankfulness for the same. With *Angels* therefore, and Arch-angels, and all the Company of Heaven, laud and magnifie his glorious Name, praising him, and saying, Holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord most high. Thanksgiving or praising of God, was the devout practice of the first Christians at the receiving of the Lords Supper, *Acts* 2. 46, 47. And in after-Ages Thanksgiving was thought so necessary at its celebration, that the Sacrament it self thence got the name of *Eucharist*: A word, though it be not found in Scripture in this sence, yet *Casanbon* doubts not but

but
of t
Ann

N
love
to a
And
high
you
and
all f
John
Chri
again
of th
este
for
love
if yo
diffir
no R
genc
you

but it was derived from the time
of the Apostles. *Exercit. 16. ad
Annal. Baron. cap. 33.*

LXXXII.

No man can exprefs greater
love to his dearest Friends, than
to adventure to die for them.
And yet Christs love was of a
higher degree: for he died for
you when you were his Enemy;
and that death too which was
all full of reproach and pain,
John 15. 13. And this love of
Christ obligeth you to love him
again; and if not, you come short
of the Publicans (whom the Jews
esteem'd the worst sort of men)
for even they love those that
love them, *St. Matt. 5. 46.* And
if your love to Christ be without
dissimulation, it will admit of
no Rival, nor hold any intelli-
gence with his Enemies; but
you will be glad of the happy
occasion

occasion (you now have at the Sacrament) of sacrificing all vile affections, and mortifying every lust ; as the best Testimony of your own love, and requital of his, who delivered himself unto death, to redeem you from all iniquity and vicious living, and to oblige you to advance toward the highest pitch of all Virtue. And when your love to Christ is in some due measure proportionable to his love to you, it will make you (with *St. Paul*) ready not to be bound onely, but also to dye for his Name, when his Command shall bring you to such an expression of your Obedience.

L X X X I I I.

And the few things now mentioned, may, through God, help you to such a pious government

ment of your self at the time of receiving the Sacrament, as may make it turn to your great and endless comfort. What now remains to finish these abrupt, but well-intended Meditations, respects your department after you have been at the Communion.

LXXXIV.

And *first*, being that at the Sacrament your Covenant is renewed, give all diligence not to break it for the future; because this will make all you have done, to little purpose: For he (saith *Ben Sirach*) that washeth himself after the touching of a dead Body, if he touch it again, what availeth his washing? so it is with a man that fasteth for his sins, and goeth again and doth the same: who will hear his Prayer? or what doth his humbling

bling profit him, *Ecclesiasticus*
 34. 25, 26. An impious falling
 back into your former Vices, is
 signified by a *Dog* and *Swine*,
 two Creatures held to be so pro-
 fane and unclean, that the Jews
 were neither to offer them in
 Sacrifice, nor to eat them; and
 both are proverbially observed
 for this quality: That the Dog
 licks up what he has vomited
 and the Swine, though never
 clean washed, takes pleasure
 to tumble again in the next
 comes to.

L X X X V.

Those who after their Con-
 version to the *Christian Faith*
 did again return to the
 their former unconverted Li-
 they made their Christian He-
 thenism worse than their
 Heathenism was at first.
 that it had been more for
 ready

falling advantage of such, never to have
 been taught the Doctrine of
 Christ and Christian Practice,
 so pro than when they had been taught
 and undertaken to obey it, to
 fall back again into their hea-
 ven; and then and vicious courses, 2 Pet.
 observed. 20, 21. And you know
 what happened to the man in
 St. Mat. 12. 43. who (after the
 evil Guests were cast out of his
 house) kept it empty of those
 that were good: Which is easi-
 ly applicable to all those who
 wilfully and knowingly run a-
 gain to those evil ways which
 at their coming to the Sacrament
 they pretend to repent of and
 abandon.

LXXXVI.

Secondly, Keep continually in
 your mind all those *Resolutions*
 that you now put on, to the
 end you may have them always
 ready to oppose against the
 things

things that would tempt you to break them, and to relapse into the evils you have taken leave of. And it will be seasonable, that you here think with your self, with what face you can commit that sin which you but now have solemnly vowed against. Think too, what an affront you offer unto God, in breaking that League of Friendship you entered into with him at the Sacrament. Think likewise, that if to keep Gods favour be your only happiness and safety, then to lose it will prove your extreamest danger and misery. And then finish your other Thoughts herein with this: *That every sin you wilfully commit, after your being at the Sacrament, breaks that Covenant you there renewed; and may justly make God, of your best Friend, become your sorest Enemy. And God be once against you, no matter who is on your side.*

LXXXVII.

Thirdly, Consider how that to fall back willingly into your old Iniquities, as it sets God against you, so it likewise makes your own Conscience flie in your face ; and to upbraid, arraign, accuse, condemn, and punish you for breaking Covenant with him. And it doth not only fill you with present Pain and Agony, but also with a fearful Expectation of *Wrath to come*. For what can you expect but extream Misery, when you break League with him who is a *consuming Fire*, and who will render Indignation, Wrath, Tribulation and Anguish to every Soul that thus doth evil ? *Rom. 2. 9.* These are the Considerations whereby you may confront all Enticements to break the *Covenant* you have renewed. And

G 2

when

when you maturely look into the nature and design of Temptations, you will find the most *taking* to be but as so many cheats, which, under the Visor of some *delight* or *profit*, would rob you of your Integrity, and betray you to Enmity both with God and your self. And therefore, when you entertain any Temptation to Sin, you do as wisely as he who takes those in to his House, whom he knows are come on purpose to spoil him of what he esteems most precious.

L X X V I I I.

Some have drunk in such a preposterous Opinion of Gods long-suffering, that instead of being led thereby unto Repentance, as God would have them, they are carried on unto a horrid presumptuous offending.

But

But no Wickedness can be greater, nor Ingratitude more provoking, than to sin against God, because he is long-suffering: And yet this is such common Logick, and of so great Antiquity, that *Solomon* observ'd it, *Ecclesiasticus* 8. 11. But to sin upon hopes, or rather presumption of finding Mercy, and to break your Covenant with God afresh, because you have done so, and yet he has spared you, is so absurd, vile, and disingenious a way of arguing, that it carries with it its own Confutation. Why should you not rather conclude, that God will forbear your breach of Covenant no longer, because he has forborn it so long already?

L X X X I X.

Fourthly, The last part of your Baptismal Vow, binds you

G 3

to

to keep Gods holy Will and Commandments, and walk in the same all the days of your Life. And as to the breach hereof, it matters not whether it be at the Morning, Noon, or Evening of your Life ; sooner or later makes no difference in the neglect of that, which you are bound to do continually. It may indeed add to your reproach, to break that Vow at last, which you have kept so long: for this speaks it your want of Will, and not of Power ; and that it was not your Weakness, but something else, that moved you to leave the Road, wherein you had walked so long a time with ease and safety.

X C.

Use makes hard things easie : the chief, if not onely difficulty in Holiness, is want of practice, and

and a being accustom'd to the contrary. The ways of Gods Commandments neither waste the Spirits, nor gall the Feet of those who use constantly to walk in them. Let the like serious and holy Thoughts possess your Soul for the future, that you have the day of receiving ; and continue to co-operate with that Grace God gives you at the Sacrament, and I see not why your whole Life may not be all of the same piece, and your Conversation continue as vertuous and well-govern'd after, as it was at the time you came to the Holy Communion : from which I will no longer stay you, than with this hearty *Wish*, That when you come thither to renew your Covenant in Vows and Purposes of better Obedience, God *may* vouchsafe to assist you with his Grace, and to strengthen you with his Power, that you may pay the

*Vows you then make unto him:
and that by Virtue of the heavenly
Nourishment you there receive
you may grow up in Grace and
Holiness, till at last you come to be
a perfect man in Christ. Amen.*

THE

Con

A

DI

a

V

dare
non
dien
vant
Goo
me t

THE
Communicants Assistant.

BEING
A COLLECTION
OF
DEVOTIONS

To that purpose.

A Prayer before communi-
cating.

THE
WHY should I, O God,
who by innumerable
ways have offended
thee, why should I
dare to come to thy Table, which
none ought to approach but obe-
dient Children, and faithful Ser-
vants! But seeing thy fatherly
Goodness this day doth invite
me to receive the blessed Pledg-

es of my Peace and Reconciliation with thee ; and seeing thy well-beloved Son, whose Death I now with all Thankfulness commemorate, doth call unto him those, and only those, who travail and are heavy laden ; to whom the remembrance of their Sins is grievous, and the burthen of them is intolerable. Finding my self in this number, I know thou wilt not reject me. Raise, O raise up my Heart and Spirit unto thee. Strengthen my Faith, and help my Infirmities. Grant me power to perform and to persevere in all those good things thou now requirest at my hands ; and grant that the whole course of my Life may be answerable to the present purposes of my Heart : and bring me at last to the enjoyment of those Blessings which at this thy holy Table thou art pleased to propound unto me.

Amen.

O my

O My God raise up my Thoughts unto thee, increase my Faith, Hope and Charity; warm my Heart with the divine Fire of thy Love, purifie my Conscience with the Spirit of Sanctification. Grant this day I may with full affiance in thee receive the Pledges of thy Goodness, and the Seals of that Covenant, which thou hast graciously contracted with me by the Mediation of thy Son my Saviour.

O My God, save and deliver me from all my Offences, and at the end of my Life receive me into thy heavenly Kingdom; to the accomplishment of all those things which are represented at thy holy Table: Let my future Conversation be as one of thy Sheep, living in thy Church an Example of Peaceableness, Charity, Humility, Patience and Justice.

stice. Give me a firm reliance upon thy Promises, a holy zeal for thy Worship, and a sincere obedience to all thy Commands. Fill my Heart with spiritual Joy, keep me from the immoderate Cares of the World, and among all disquiets here, give me that Peace which the World can neither give nor take away from me.

For forgivenesse of Sins.

Forgive me my Sins, O Lord, forgive me the Sins of my Youth, and the Sins of mine Age, the Sins of my Soul, and the Sins of my Body, my secret and my whispering Sins, my presumptuous and my crying Sins, the Sins that I have done to please my self, and the Sins that I have done to please others. Forgive me my wanton and idle Sins, forgive me my serious and deliberate Sins, forgive me those Sins I know,
and

and those Sins which I know not ;
the Sins which I have striven so
long to hide from others, that at
last they are even hid from mine
own Memory : Forgive them, O
Lord, forgive them all, and of thy
great Goodness let me be absolved
from all mine Offences. *Amen.*

PRAYERS FOR

The several things required of
those who come to the
Lords Supper.

1. *To repent them truly of their
former Sins.*

A Prayer for true Repentance.

TO thee, O God, all Hearts
are open, all desires known,
and from thee no Secrets are hid ;
so that if I would, I cannot con-
ceal my Sins from thee. And now
that

that I confess my Sins unto thee, it is not to inform thy infinite Knowledge, but to obey thy gracious Pleasure; and to make me capable of that forgiveness promised to all who confess their Sins. With a sorrowfull Heart therefore I confess my Sins unto thee, I accuse my self here before thee of innumerable wicked thoughts and desires, which I have conceived, form'd, and foster'd in my Heart; of infinite corrupt and evil Words that I have utter'd with my Tongue, of many naughty and ungodly Deeds, which I have wrought with my Hands, by all which I have provoked most justly thy Wrath and Indignation against me; but it is thy Nature and Property always to have mercy and to forgive the Sins of them that are penitent. Grant me therefore, Holy Father, the Grace of true repentance; create in me
a clean

a clean Heart, O God, and renew a right Spirit within me : Grant I may truly lament my Sins, whose burden is intollerable, and whose remembrance is so grievous unto me. And for the future inable me to cease from evil, and learn to do well ; to cast away the Works of Darknes, and to put on the Armour of Light : and to bring forth Fruits of Repentance in amendment of Life, to the Praise and Glory of thy Grace in Jesus Christ my blessed Redeemer.

*2. Stedfastly purposing to lead
a new Life.*

**A Prayer for Perseverance in
good Purposes.**

GRant, O God, that I may bring the good Purposes with which this day I come to thy Holy Table, Grant I may bring them to good effect ; I
know

know I am light and unconstant,
turn'd with every blast, diverted
by every allurements, and ready
to yield to every Temptation :
But do thou, O God, who art
the same Yesterday, to Day, and
for ever, do thou graciously im-
part some of thy unchangeable-
ness to establish my Understand-
ing in Truth, and to keep it from
the Snares of all seducing Spirits,
that I may not be led away with
the Errours of those who are
cunning to deceive. Fix my ir-
resolute and wavering Will, and
cause it faithfully to adhere unto
that which is good ; Let neither
the Flatteries of the World, nor
of my own Heart, so far work
upon my Affections, as to draw
me from that intire Obedience
which I resolve from this day for-
ward to yield unto thy Word.
But grant that I may continue
stedfast, unmoveable, always a-
bounding in the Work of the
Lord,

T
Lor
in w
the
fer
the
tatio
ly c
reso
that
and
Life
of
Chr

3. T

S
ple
do
int
Gr
Gi
Le

The Communicants Assistant.

137

Lord, and by patient continuing in well doing, seek for, and in the end obtain eternal Life. Suffer not my own weakness, nor the number or strength of Temptations, to turn me from that holy course upon which I have now resolved to enter. But grant that I may ever hereafter serve and please thee in newness of Life, to the Honour and Glory of thy Name, through Jesus Christ. *Amen.*

3. *To have a lively Faith in Gods Mercy through Christ.*

A Prayer for the same.

Seeing, O God, that it is impossible without *Faith* to please thee, and that whatever I do without *Faith*, is Sin; Pour into my Heart this most excellent Grace of *Faith*, for it is thy Gift, and not my procurement. Let thy Spirit work in my Heart

Heart such a *Faith* as may be acceptable in thy sight, and which at this time may be as a Hand to receive, a Mouth to eat, and a Stomach to digest and turn the Elements of this blessed Sacrament into the Food and Nourishment of my Soul.

O let me not rest in a dead ineffectual *Faith*, but grant it may be such as may shew it self in good Works, inabling me to overcome the World, and to conform to the Image of that Christ on whom I believe; that so at the last I may receive the end of my *Faith*, even the Salvation of my Soul, by the same Jesus Christ. *Amen.*

4. *With a Thankful remembrance of his Death.*

THou, O God, expectest no other return for all thy Mercies but Praise and Thanksgiving; let me, O Lord, never defraud

defraud thee of that so easie tribute, but let my Heart be ever filled with the Sense, and my Mouth with the Acknowledgment of thy Mercies. It is a joyful and pleasant thing to be thankful; O suffer me not I beseech thee, to lose my part in that Divine Pleasure, especially grant that with humble and sincere Devotion I may now and after, with all imaginable Thankfulness celebrate the Memorial which thy Son hath commanded to be made in remembrance of his most blessed *Passion* and *Sacrifice*: that by the Power thereof, now represented before thy Divine Majesty, I, and all thy whole Church, may obtain remission of our Sins, and be made Partakers of all other benefits of his most precious Death and *Passion*. Grant that as often as thou vouchsafest me this blessing, so often I may thankfully receive it, and
with

with an affectionate and devout Heart offer up thanks to thee for the same. And grant that I may not only with my Lips, but with my Life shew forth thy Praise, by consecrating my self to thy Service, and walking in Righteousness and Holiness before thee all the days of my Life. *Amen.*

5. *And to be in Charity with all Men.*

A Prayer for the same.

O Mercifull Lord, who hast made of one Blood, and redeem'd by one ransom all Nations of Men, let me never harden my Bowels against any that partake of the same Nature and Redemption with me, but grant me an universal Charity toward all Men. Give me, O thou Father of Compassions, such a tenderness of Heart, that I may be deeply affected

stant.

devout
hee for
t I may
ut with
raife, by
hy Ser-
hteous-
thee all
n.

with

ie.

ho have
d, and
all Na-
ver have
ny that
are an
at gran
ward a
ather o
rnels o
epley a
fecta

The Communicants Assistant.

141

affected with all the Miseries and Calamities, outward, or inward of my Brethren, and diligently employ all my Abilities for their succour and relief. Let thy Spirit of Love enter and dwell in my Heart, and cast out thence Malice, Envy, Hatred, and all Uncharitableness; make me seek not to please my self, but my Neighbour, for his good to Edification, even as Christ pleased not himself. Thou hast taught me, O Lord, that all my doings without Charity are nothing worth, pour into my Heart that most excellent Gift of Charity: without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

A

A SHORT
OFFICE
OF

Private Devotions,

To be used,

1. Before, 2. At, and 3. After
the receiving of the Blessed
Sacrament.

1. Before Receiving.

When you enter into the Church.

I.

Lord, I have loved the Habitation of thine House, and the place where thine Honour dwelleth.

II.

I will wash mine Hands in Innocency, O Lord, and so will go to thine Altar.

Who

*When you are kneeling before
the Communion Table.*

I.

THOU art worthy, O Lord,
to receive Glory, and Ho-
nour, and Power, for thou hast
created all things, and for thy Wills
sake they are and were created.

II.

Blessing, and Glory, and Wis-
dom, and Thanks, and Honour,
and Power, and Might, be unto
our God for evermore. *Amen.*

III.

Holy, holy, holy Lord God
Almighty, which was, and is, and
is to come, receive my Prayer.

I.

I.

A Almighty Lord, who hast of
 thine infinite Mercy vouch-
 safed to ordain this dreadful Sa-
 crament for a perpetual memory
 of that blessed Sacrifice, which
 once thou madest for us upon
 the Cross ; grant me with such
 diligent remembrance, and such
 due reverence, to assist at the ho-
 ly Celebration of so heavenly
 and wonderful a Mystery, that I
 may be made worthy of thy
 Grace to obtain the Virtue and
 Fruits of the same, with all the
 Benefits of thy precious Death
 and Passion, even the remission
 of all my Sins, and the fulness of
 all thy Graces ; which I beg for
 thy only Merits, who art my on-
 ly Saviour, God from everlasting
 World without end, *Amen.*

I I.

O Lord, our heavenly *Father*,
Almighty and everlasting
God, regard, I beseech thee, the
Devotion of thy humble Ser-
vant, who does now celebrate
the memorial which thy Son our
Saviour hath commanded to be
made in remembrance of his most
blessed Passion and Sacrifice ;
that by the Merits and Power
thereof, I, and all thy whole
Church may obtain remission of
our Sins, and be made Partakers
of all other the Benefits of his
most precious Death and Passion,
together with his mighty Resur-
rection from the Earth, and his
glorious Ascension into Heaven,
who liveth and reigneth with thee
and the Holy Ghost, ever one
God, World without end, *Amen.*

H

III.

III.

BE pleased, O God, to accept this our bounden Duty and Service, and vouchsafe that the Prayers and Supplications, together with the remembrance of Christs Passion which we now offer up unto thee, may be received into thy heavenly Tabernacle, and that thou not weighing our own Merits, but looking up on the blessed Sacrifice of our Saviour, which was once fully and perfectly made for us all, mayest pardon our Offences, and replenish us with thy Grace and heavenly Benediction, through the same Jesus Christ our Lord.

O
Devot
away
me th

Devout Thoughts immediately before the receiving of the blessed Sacrament.

I.

I Will go to the Altar of God,
even to the God of my Joy
and Gladness.

II.

I will offer thanksgiving unto
my God, and pay my Vows un-
to the most highest.

III.

O Lamb of God, that takest
away the Sins of the World, have
mercy upon me.

IV.

O Lamb of God that takest
away the Sins of the World, grant
me thy Peace.

accept
uty and
hat the
, toge-
nce of
e now
e recei-
aberna-
eighing
king up-
our Sa-
ally and
, mayest
d reple-
nd hear
ugh the
rd.

Devout

V.

Grant me, gracious Lord, to eat the Flesh of thy dear Son, and to drink his Blood, that my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood.

At the receiving of the Bread.

Lord, I am not worthy that thou shouldest come under my Roof, but speak the Word, and my Soul shall be healed.

Adding with the Priest.

THE Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto everlasting Life. *Amen.*

At the receiving of the Cup.

WHat Reward shall I give
unto the Lord for all
the Benefits that he hath done
unto me? I will take the Cup
of Salvation, and call upon the
Name of the Lord.

Adding with the Priest.

THE Blood of our Lord Jesus
Christ which was shed for
me, preserve my Body and Soul
unto Everlasting Life. *Amen.*

*Immediately after your receiving
of the Sacrament, say,*

OH, my God, thou art true
and holy; Oh my Soul,
thou art blessed and happy.

Oh, the depth of the Wisdom
and Knowledge of God! how

H 3

incom-

150 *The Communicants Assistant.*

incomprehensible are his Judgments, and his ways past finding out.

Praise the Lord, O my Soul, and all that is within me, praise his holy Name ; which saveth thy Life from Destruction, and feedeth thee with the Bread of Heaven.

Glory be to God on high, and in Earth Peace, good Will towards men. I praise thee, I worship thee, O Lord, and I magnifie thy Name for ever ; who hast vouchsafed to fill my Soul with Gladness, and to feed me with the heavenly Mysteries of Christs sacred Body and Blood. I humbly beseech thee, that from henceforth I may walk in all good Works, and serve thee in holiness and pureness of living to the Honour of thy Name
Amen.

Med

*Meditations whilst others are
Communicating.*

HAPPY are those Servants,
whom when their Lord
cometh, he shall find thus doing.

Know ye not that ye are the
Temple of God, and that the
Spirit of God dwelleth in you?
If any one defile the Temple of
God, him will God destroy.

Behold thou art made whole,
sin no more, lest a worse thing
happen unto thee.

Be ye followers of God, as
dear Children, and walk in love,
even as Christ loved us, and gave
himself an Offering and a Sacrifice
of a sweet savour unto God for
us.

H 4

As

As you go from before the Communion Table, this Doxology.

TO thee, O King eternal, the immortal, invifible, and only wife God, be all Honour and Glory now and for evermore. *Amen.*

A Thanksgiving after the receiving of the Communion, to be faid at Home.

THou, O my God, haft comforted my Soul, thou haft strengthened and refreshed me with thy Bleffings, and rejoyced my Heart with the tokens of thy Love. O how fweet are thy comforts, how ravifhing are the Effects of thy Goodnefs toward them that fear thee ! Wonderful vouchsafement ! Thou haft treated a vile wretched Sinner at thy own Table, and fed me with the Bread

Bread that came down from Heaven. Wherein am I better than those to whom thou dost not grant this Favour? It is not, it is not for my Merits, but because thou wilt be glorified in doing good to the most unworthy; thou hast this day made me a happy Example of this thy free Grace and Bounty. Vouchsafe me this favour also, O my God, that through the whole course of my Life I may give thee Praise and Glory; and that the due sense of thy Mercies may make me unfeignedly thankful: and that my thankfulness may appear in my care to walk before thee in Holiness, Sobriety, and Righteousness, all the days of my Life. Amen.

F I N I S.

Books Printed for W. Crooke,
at the Sign of the Green Dra-
gon without Temple-Bar, near
Devereux Court.

HISTORY.

1. **A**N Institution of general
History, or, the History
of the World; being a
compleat Body thereof,
in two Volumes, by *W. Howel*, late
Chancellour of *Lincoln*, in folio.
price 2 l. 10 s. 6 d.

2. *Clelia*, the whole Work, in five
parts, written in *French*, now put in-
to *English*, in folio, price 1 l. 5 s. 6 d.

3. *Scarron's* Comical Romance,
being an Historical account of a
company of *Stage-Players*, full of
variety of *Novels*, rare *Adventures*,
amorous *Intreagues*, &c. being both
witty and pleasant. in fol. price 6 s.

4. Popish Cruelties, being an ac-
count of the Treasons of Dr. *Parry*
against *Qu. Elizabeth*; with his Con-
fession of it at his Tryal, and his
Denial

Denial at his Execution. *Folio*,
price 1 s.

5. The Life of *Thomas Hobbs* of
Malmsbury, written by himself in
Latin, since translated into *English*,
in *folio*, price 6 d.

6. An Historical Narration of *He-
resie*, with an account of the Punish-
ments thereof, by *Thomas Hobbs* of
Malmsbury, in *folio*, price 6 d.

7. *Megalopsichy*, being a particular
and exact account of the last 17 years
of *Qui. Elizabeths* Reign, both *Mili-
tary* and *Civil*; the first written by
Sir W. Monson, one of the said Queens
Admirals; the second written by
H. Townsend Esq; a Member of her
last Parliament. Wherein is a true
and faithful Relation of all the *Expe-
ditions*, *Attempts*, *Designs*, *Successes*,
and *Errors*, both of the *English* and
Spanish, in the Wars from the year
1585, to the said Queens Death.
With a full account of the eminent
Speeches and *Debates*, &c. in the said
time. To which is added *Dr. Parry's*
Tryal in the year 1584. All written
at the time of the Actions by Per-
sons that were eminently acting
therein, *folio*, price bound 10 s.

8. A

8. A Description of *Candia*, with an exact account of the last Seige and Surrender of it to the *Turks*, in octavo, price bound 1 s.

9. A Discourse of the Dukedom of *Modena*, containing the Original, Antiquity, &c. of that Dukedom, in 4o. price 6 d.

10. The Travels of *Ulysses*, how he went to Hell, and came back again, &c. by *Tho. Hobbs*, price 1 s.

11. The present state of *London*, containing the Antiquity, Fame, Walls, Rivers, Gates, Churches, Bridge, with the Customs and Infranchizements, by *J. Bridal*, Esq; price 1 s.

12. The Life and Death of *Mahomet*, being the first estate of *Mahometism*, shewing all the Designs that that Impostor *Mahomet* had to carry on and settle the *Turkish* Religion. Written by *L. Addison*, D. D. and Dean of *Lichfield*, price 1 s. 6 d.

with
Seige
s, in

dom
inal,
m, in

how
back
I s.

z, con-
Valls,
ridge,
chize-

I s:

Mabo-

home-

ns that

o carry

ligion.

O. and

6 d.



Q

D

C

Th
an

Wi
t
t

By
D

LO
at

The Primitive Institution :
O R,
A Seasonable
DISCOURSE
O F
CATECHIZING.

Wherein is shewn,
The ANTIQUITY, BENEFITS
and NECESSITY thereof:

TOGETHER

With its Suitableness to heal
the Present Distempers of
this National CHURCH.

By LANCELOT ADDISON,
D. D. Dean of *Litchfield*.

The Second Edition:

L O N D O N: Printed for *William Crook*,
at the *Green Dragon* without *Temple*-
Bar, near *Devereux-Court*, 1690.

Right

S

Lord

My

Y

et, to

Conso

regard

with

his H

is Au

nefs t

Clerg

T O T H E

Right Reverend Father in God,

S E T H,

Lord Bishop of S A R U M.

My L O R D,

YOur Name is here prefixed to the Ensuing Discourse, neither for *Charm* nor *Amulet*, to save it from the Rude and Censorious; for it doth not at all regard what Entertainment it meets with at such hands. But it assumes this Honour upon the Account of its Author, who having the Happiness to be one of your Diocesan Clergy, thinks all he can perform

The Epistle Dedicatory.

in that Relation, ought to be devoted to your Lordship, as a sincere Testimony of his bounden acknowledging your Paternal Government.

I need not represent to your Lordship the many and great Evils which are befalln this Church, through a want of duly observing what this Discourse commends. For as your *Singular Prudence* labours to redress, and your *Pious Soul* deeplyresents them; so your *Great Discernment* plainly sees that they are scarce (now) to be removed by any other Method, but a timely, diligent and *Regular Catechising*. And that the most likely means to establish Truth and Holiness with *Posterity*, is firmly and early to imprint the *Younger Minds*, who are the hopes of Religion, with that Catechism which our Church out of her singular prudence and affection hath provided for them.

But I may not pursue this, lest I should too much fault in the Laws of Dedication; which oblige me
to

The Epistle Dedicatory.

to admire and praise that Apostolical Care, Prudence, Candor, and Severity, which are Eminent in your Lordship's Government; and which I dare scarce name, for fear I should offend that *Heroick Modesty* and *Lowliness* so conspicuous in your *Great Conduct*. Besides, I am so averse to the usual Modes of Dedication, that I cannot comply with them in any thing, unless in my hearty Prayers for your Lordship's *Good Health*, and *Long Life*; and in testifying to the World that I am,

MY LORD,

Your Lordship's most Humble

and most Devoted Servant,

LANC. ADDISON.

T O

TO THE
READER.

THE Condition of this small Treatise is so little agreeable to the present Genius of the Age, that there needs no great Sagacity to foretel its Entertainment. But those who value Books not by their Dress and Fashion, but Matter and Usefulness; and who look not so much upon what will take with a corrupt Generation, as help to amend it; when they maturely weigh the Subject and Design of the Ensuing Papers, instead of censuring, will be ready to resent the weak management of so concerning a Theme, and pity to see it fall into the hands of so unskilful an Artificer.

For which this is the only Apology, that what is here written, was not intended for Perfection, but Essay; and

To the Reader.

and that it had never left its retirement, had it not been forced thence by impulse of the present Necessity. For it is too evident, that this is a Season which not only warrants, but exacts our greatest endeavours to persuade to such things as may beget, restore, and establish Truth and Union among us. And that Catechising by a more peculiar Energy is thereunto subservient, appears upon this account, that the Church in all Ages has used it to that purpose.

The raising up of which Institution (so disastrously fallen in our Borders) in hopes of the great edification which thereby will accrue unto this Church, as it was the first motive of this Essay, so it is the last Design; for which I shall think my self largely recompenc'd, if by this contributed Mite, I may provoke the more able to cast richer gifts into the same Corban.

If what I now write of were to be backt with the Example either of professed Infidels or Romanists, I could from a long Conversation with both
pro-

To the Reader.

produce their unwearied care in Catechising; to which I ever thought the paucity of Converts both from Infidelity and Romanism ought chiefly to be imputed.

The Mahumetans (as in another Discourse I have observed) have their Mustadarif, out of which the younger sort are trained up in the Principles of a Mussulman. And the Jews Sepher Chinnuck, and Sepher Ikkarim yield sufficient attestation that they are no Truands in this School.

The Romanists from being our Rivals in this particular, are become our Masters; for not only the Jesuits, but also other Religious, glory to have made Catechising their Profession; only with this difference, That the Jesuits Catechise the Rich and Ingenious, and other Orders the Poor and Dull. But their Diligence herein first sprang from an imitation of ours. For till on Sundays and Holy-days we both preach'd in the Morning and Catechis'd in the Afternoon,

To the Reader.

noon, the Papists did neither. And it was undeniably happy with the Protestant Religion, when diligent Catechising was the chief Engine employed to supplant Popery, and give deeper Roots to the Reformation.

But Catechising (as all things else, whereof human weakness hath the Custody and Government) is greatly fallen from that Observation which it had once in this Church; yet methinks if nothing else, this alone should provoke us to a little more diligence in this excellent Institution, to see our Adversaries manage it to our reproach and damage.

But, Reader, in Mercy to your Patience, I will only add, That the Author is none of those who impose upon others what they will not do themselves; for he is a constant Labourer in that Vineyard, wherein he desires his Brethren to take a little more pains.

Next,

To the Reader.

Next, That he is really of Opinion, the Minister may sleep with a good Conscience of having well discharged his Duty, when every Lords-day, he observes (as he is bound) the Churches 59. Canon. And as for those who do otherwise, he leaves them to the Reflexions of their own Breasts.

ADVERTISEMENT.

1. **T**HE Catechumen, or an Account given by a Young Person to the Minister of his Knowledge in Religion, upon his first Admission to the Lords Table; with the Prefaces of Dr. Addison, and Dr. Scot. Price stitch'd 6 d.
2. The Case of Resistance of Supreme Powers Stated and Resolved, according to Doctrines of the Holy Scriptures; by W. Sherlock, D. D. Master of the Temple. Price 2 s. bound.
3. The Righteous the best Subjects to the King: Or Godliness no Friend to Rebellion, or Enemy to Civil Government, 4s. Price 6 d.

T H E

T H E

Primitive Institution,

The INTRODUCTION.

THat in the same Church and Nation, there should be no less Ostentation and Noise of Religion and Holiness among some, than of Profaneness and Impiety among others, will prove a matter of no great wonder to such as duly enquire into the causes of both: Especially when it is considered, that as Ignorance may be the Mother of blind Devotion, so it may be likewise of desperate Presumption; because all Iniquity among Men, proceeds from the want of a right knowledge of God. And as the Foundation of all true Happiness, and of all true Religion, which is the proper means of attaining it, grows from a right Opinion touching things Divine; so the misapprehension thereof is the ground of all Misery, and of

B all

all those Vices by which it is occasioned.

But that which may justly awaken in us a greater wonder, is, to see all those Methods proving ineffectual which have been so powerfully manag'd for the removal of this pernicious misapprehension; and that we should be still as much under the same Distempers both in Judgment and Manners, as if nothing had been administred for the cure of either. That our own Church in this Age (which for its wickedness seems to be the last) doth make careful Provision, both for the present and future welfare of her Children, is a truth apparent to all that with unprejudiced Minds peruse her holy Offices, Catechism, Articles, Homilies, Rubricks, and Canons. For how meanly soever some may think hereof, yet if they were once thoroughly considered in their circumstances, we shall find that such a prudent and affectionate care is taken therein, that both our Opinions and Lives may be duly informed and regulated, as in no Church of a particular Denomination can be parallel'd. So that it cannot but be admired, how any of this Church should be either *Vicious* or *Erroneous*; considering that

there is nothing wanting on the Churches part, that may keep our Actions Vertuous, and Sentiments Orthodox.

But as in matters of the *Civil State*, many Evils arise from a neglect, or remiss execution of those Laws which are appointed to prevent and suppress them: So in the Church, a lack of seeing her Institutions duly observed, when there wanted no circumstances to exact it, may claim a large share in her present Disorders. For, the letting of Discipline be too loose, emboldened not a few to break it. However, leaving the mischiefs that accrue from this, and the unhandfom and cold Celebration of the *Divine-Service*; the neglect of guiding Sermons by the Articles; the almost utter disusage of the Homilies; the lame observance of the Rubricks, and slight execution of the Canons of the Church: leaving, I say, these for the Animadversion of others, I shall only take notice that the omission, or lazy and lukewarm use of Catechising, ought to be blamed, for much of that Visciousness and *Error*, which is so sadly visible both in Conversation and Judgment. And I am deeply ingaged in this Persuasion, that till publick Catechising fall under a diligent, constant, and unanimous

Practice, there is but little likelihood of ever seeing that Union and Holiness, Peace and Truth, flourish in this Church, for which she was once so famous.

Now that those to whom the great charge of Souls is consigned, may be awaken'd to a little more vigour and diligence in Catechising, and that they would shake off that Supineness, which in this case they cannot retain, but to the aggravation of their own Guilt, and the encrease of the Churches Misery: And that every Station of Men, moved with the Sense of *Duty* and *Emolument*, may contribute to the raising up of the fallen Practice of Catechising, is the Design and Aim of the ensuing Discourse: wherein no Method at all was projected, but every thing spoken to as it freely offered it self. And as for *Ends*, the Searcher of Hearts knows, there was none other purposed in the Publication hereof, but Gods Glory, and the Edification of his Church.

C H A P. I.

Of Catechising. Its Name, Use Secular and Religious.

AND the first thing that comes to be spoken of concerning Catechising, is its Name. And I the rather chuse to begin here; because that the true notice of the Name, will help us to that of the thing. Now that there is a peculiar Force and Significancy, in Words, and that we cannot thereof be safely ignorant, is but too evident by those many Errours, that have in all Ages risen from meer Verbal Mistakes. And therefore if we could once be so happy as to find out the true Importance of Words, and to hit upon such an agreement between them and things, as is not to cloud in Speech, what is clear in Nature, but plainly to express things as they are in themselves; that then the great cause of Error, in all sorts of Learning, would be removed: For it is an Observation that will not quickly be antiquated, That the confounding those things in Language, which in their Nature are distinct, and the expressing

of different Matters by the same, or Words of near affinity and likeness, hath in all Sciences been a fruitful Mother of Erroneous Apprehensions.

And this is also plain in the Affairs of Religion; in which not only a perverse mistake in old Words, but a liberty of introducing new, has ever proved fatal, and destructive: For out of *new words*, New Opinions insensibly creep into the Church, and with Age grow too strong for her Discipline: which being foreseen by the Holy *Nicene* Fathers, it moved them to *decree* against the use of such Words in matters of Faith, as were not easily to be deduced from, or directly found in Sacred Scripture.

Socrat. And upon the same account
lib. I. c. 6. *Tertullian* would not have our Ears accustom'd to *New words*.

Advers. Hæret. Cap. 16. And for the like reason *St. Basil* could not be induced to forego one *Iota* in the old Form, when he was solicited by the *Arians*. A cautiousness which we may conceive, was wisely made use of by those *Reverend Persons*, through whose means, by Gods Blessing, we enjoy our Religion in its present Reformation: For we find that they had an especial care not to innovate in *Words* or *Forms*, when they could
with

with due security retain the old. And
no instance in what has nearest affinity
with our present Subject, we see that
they have stiled that Breviary of Reli-
gion, which they compiled, or rather
collected out of the best and most an-
cient Models of that kind, by the name
of *Catechism* : Which in its general no-
tion signifies a familiar and easie Me-
thod of instilling the rudiments of any
Art, Science or Faculty. Which being
done by a frequent repetition of the same
thing, Catechising is derived from a
Word importing the reciprocation of
the Voice, after the manner of an Ec-
cho. And in this Sense it is often to be
met with in Secular Authors, from
whom it was adopted into Religion,
and there retains the same Notion and
Office. For by Catechising, the Church
hath always taught the Fundaments and
chief Principles of Religion *vivâ voce*.
And those that were thus taught, the
Greek Writers usually call *Catechumens*,
and the *Latine* Hearers ; which might
as well respect the manner of their In-
struction, as their Fellowship and Com-
munion with the Church : in which they
went no further than to be admitted to
hear the Principles of *Christian Faith*,
made plain unto them. And to Cate-
chising

chising, thus understood, there will be no inconvenience to affirm, that *St. Paul* alluded, *Rom. 10. 17.* the Ear being as properly the Door of Religion, as of any other Science. That Catechising was a way of Instruction, not to be restrain'd to those Catechumens so frequently mentioned in Church History, and the Ancient Canons; but that all Believers did therein Communicate, will be made good in another Place of this Discourse.

But if it be doubted whether this be the native meaning of Catechising, it then follows that we have recourse unto the occasion whence it arose. For if Words are notes of that which the Speaker conceiveth, and Conceptions are *Signs* representing that which is spoken of; it is necessary that he who would rightly understand Words, should have recourse unto the things whence they come. Now the Church (which is Gods School) hath ever used Catechising as a Term of Art; and we are therefore to understand it with restraint to such matters as the Church is accustomed thereby to instruct. Following herein the Rule of *Thomas*, that in Words we must not so much respect their original, exact, and precise signification and derivation,

ration, as whereunto by use of Speech they are applied. 2. 2. q. 92. Art. 1. Now seeing that the Church, which is Gods School, hath still by Catechising taught the first notices of Religion, we may safely cloath it with this Definition: *Catechism is a short and easie Instruction, which explains the Mysteries of Faith, and the whole Body of Christian Doctrine, in such a manner as may be plainly understood by the lowest Capacities.* And if there be any thing cloudy in this definition, it will receive sufficient light from what is spoken of in the following Chapter.

CH A P. II.

The Age of Catechism. The Institution of Adam's and Abraham's Family. The Schools of the Prophets. The continual use of Catchising among the Jews, particularly after the Erection of Synagogues. Their Benefit thereby.

HAVING found that Catechism is but Greek for a peculiar manner of Instruction, and that since it was received into the Church, doth signifie a brief and plain Institution of the first and chief groundsof Religion; we may

by the Laws of concluding, infer that Catechising is as ancient as the Principles which are thereby instructed ; and these are as old as the first Man. For Religion began when God was *Adam's* Catechist, and gave and instructed him in that Law ; in whose observation consisted the main Articles of his continuing in a state of excellent Felicity. In which if he had tarried till he had had an Off-spring grown up to a Capacity of a Religious Education, he would, no doubt, have taught them to observe that Law, which his Maker for that end had assigned him. For we need not be scrupulous to suppose that *Adam* would have been as careful of his Childrens Instruction before the Fall, as he was after it. Some traces of whose care are to be perceived in his Sons Deportment, when they brought their Offerings to Gods Altar as Testimonies of Gratitude and Devotion : Which could not be the effect of meer Natural Instinct, but of *Adam's* Pious Diligence to bring them up Religiously. And though meer Natural Reason may teach Man a Belief and Worship of God, yet to do it with the circumstances of the two first Brethren exceeds, its Power.

The Understanding and Practice of the *Primordial Law*, of not eating the forbidden Fruit, would have been sufficient for *Adam* and all his Posterity ; as having in its Womb (to use *Tertullian*) all those Moral Precepts which were afterwards delivered by *Moses*, *Exod.* 20. and by our great Law-giver reduced to Two Heads: Love to God ; Love to our Neighbour, *St. Mark* 12. 30, 31. For if they had observed the first, they would not have broken Gods Commandment ; and if they had done the like to the Second, they would not by yielding to the persuasion of the Serpent, have destroyed themselves ; but by love to both, have fulfilled the whole Law. As *Tertullian* argues, *advers. Judæos*, Cap. 2. That it was needful for *Adam's* first Issue to be instructed in this *Primordial Law*, wherein the whole Morality consisted, none I think will gainsay : That *Adam* (for there was none else to do it) did therein instruct them, we may conclude, not only from the necessity of the thing, which so Wise a Man as the first could not but perceive ; but also from *Adams* Justice, to make some amends to his Children in their Education, for what he had damaged them by his own *Disobedience*. And if the manner of the Instruction

be

be demanded, I shall content my self with the Opinion of that *Rabbin*, who ventured (discoursing him upon this Subject) to derive their [*Leback*] or present Catechism from *Adam*, whom they rationally imagine to have taught his Sons a short and plain Description of the necessary Principles of Holiness and Honesty: which are the *Sum* of all Catechism.

But that which yet affords us a more evident attestation of Catechising, or delivering and instructing the Rudiments of Religion, *vivâ voce*, in the First Ages of the World, is the unquestionable Tradition of those Precepts which pass under the name of *Noah*: Into which if we look attentively, they will easily be discerned to have been the Universal Catechism of all Mankind, and to contain a compleat Scheme of Duties towards God and the Neighbour.

Now among these Precepts some were greater and more Famous, others of an Inferiour and Obscurer rank. Those of the former condition are here spoken of, and usually set down after this manner.

1. Against strange Worship or Idolatry.

2. A-

2. Against Blasphemy, or the Cursing of the most Holy Name.
3. Against Effusion of Blood, or Murder.
4. Against Revealing of Nakedness, or Adultery.
5. Against Theft and Rapine.
6. concerning Civil Justice, and Obedience.
7. Against Eating the Limb of a living Creature.

Whereof the two first respect our Demeanour toward God ; the next Four belong to the Carriage of one Man toward another ; and the last forbids all outrageous cruelty to other living Creatures.

But how this last should be reckon'd in the number of those Precepts of Natural Right, common to the whole Human Race, is not so easily to be apprehended ; especially when 'tis consider'd that it was not heard of till after the Flood, when God said unto *Noah*, coming out of the Ark, *Flesh with the Life, thereof, which is the Blood thereof, shall ye not eat*, Gen. 9. 4. Where the eating of Flesh is not simply prohibited, but the abscinding and Eating the Limbs of living Creatures. And a late Author gives an Instance hereof in Lambs stones.

The

14 The Primitive Institution.

The Reasons usually render'd of this Seventh Precept, are the avoidance first of Cruelty ; and next , of Communicating in the Customs of Idolatrous Nations : Which at once protest both against its Age and Morality. And upon this account it is, that learned Persons have excluded it the number of *Natural Precepts*, and set it in *Noah's Ritual of Ceremonies*. But there is a general Agreement among the *Jewish Masters*, that the first Six Precepts were given to *Adam* from the very beginning of things, and were the common Law of all Nations under Heaven.

But no such matter can be found concerning the Seventh : Which is so totally passed over in silence by *Job* : who yet takes notice of all the rest, and justifies his integrity by their observance. And because this perhaps is not obvious to every Reader, it may be no way impertinent, to note the Texts, where the *Idumean* makes his profession.

1. Against Idolatry, *Job* 31. 26.
2. Against Blasphemy, *Job* 1. 5.
3. Against Homicide, *Chap.* 31. 29.
4. Against Adultery, *Chap.* 31. 9.

5. A:

5. Against Theft, *Chap. 31. 7.*

6. Against Injustice, *Chap. 29. 7. &c.*

And though these six Precepts, without any remote Collection, may be deduced from the abovesaid Texts; yet in his whole *Book*, *Job* has not left the least intimation of the seventh: which could not have escaped the observation of so wise a Prince, if therein a Natural Equity had been concerned. *St. Augustine*, in his Eighteenth Book and Fourtyseventh Chapter of the *City of God*, affirms that *Job* was neither Native, Israelite, nor a Proselite adopted by their Law; but born and bred in *Idumæa*: And therefore professed not the six Precepts upon the account of a Jewish Tradition, but because they were the common Religion of Mankind.

Before the Law, saith *Tertullian*, was written in Tables of Stone, there was an unwritten Law, which was given neither in *Horeb*, nor *Sinai*, nor in the *Desert*; but in *Paradise*. And was naturally both known and kept by the Fathers; who from the observing of the Equity and Justice of this Natural Law, received Titles of Approbation and Honour; as *Noah* was called a just man, and *Abraham* the friend of God; *Tertul. c. 2. adversus Judeos.*

And

And that this unwritten Law given in Paradise, was the *six Precepts*, we may conclude from what Mr. Seldon tells us out of *Mosche ben Maimon*, who (saith he) peremptorily delivers, that the *six Precepts were given to the first Man from the very beginning of the World*. And therefore ought rather to bear the name of *Adam* than of *Noah*; for the latter can be entitled to them no otherwise, than as in him all Mankind was preserved, as in the former they had been begun. In which sense all Nations and Kindreds of Men, were called the Sons or Children of *Noah*: Among which there was no exterior Badg of distinction, till God gave *Abraham* the Sacrament of *Circumcision*; which did not lessen or abate the extent and power of the *six Precepts*: for after *Circumcision*, the Jews as well as the rest of Men stood obliged to their observance. Nor indeed was it possible to be otherwise, seeing that therein was contained the Universal Religion. And at the coming of *Moses*, these Precepts were so far from being evacuated, that they were confirmed, with the addition of others concerning the Sabbath, the Reverence of Parents, and the very thought of defalking other mens Goods. All which

make

make up the *Ten words* or *Decalogue*. And that was now Engraven in Tables of Stone, which before was only written in Tables of Flesh. But the *six Precepts* were the *Catechism* of the World from *Adam* to *Noah*, who received the *Seventh*. In which condition Religion continued till *Abraham* received the Precept of *Circumcision*, upon which came the great distinction of Nations in respect of Worship. And now the Jews had *eight Precepts* for the Rule of Duties, under which they continued until the time that God at *Mara* gave them a Statute and an Ordinance; and by spaces filled up their Ritual.

But that which most imports the present Subject, is the manner how the *First six Precepts* were instructed: Which without doubt was *vivâ voce*, or by an Oral Institution: for certainly of *things unwritten*, there can be no other means to instil and propagate their knowledg: For notwithstanding that these *Precepts* contain'd such an apparent *Equity* and *Right*, as could be by none denied, who therein had once been duly informed, yet there was a necessity of competent means to procure this Information. For let Characters be never so large and evident in themselves, yet the

the fairest Paper cannot exhibit them, till thereon they be duly placed. And if the Soul of Man be at first as a *Book* wherein nothing is, and yet every thing may be written; then either *Education* or *Instruction*, *Use* or *Discipline* must of necessity fill up this *blank*. And the *Rasa Tabula* of *mans* Soul, as it is most susceptible, so is it likewise most concerned to be first Engraven with those things which indispensibly respect his Duties toward God and his Neighbour; (the Contents of the *six Precepts*) And that the Soul cannot be otherwise furnished therewith, than by *Oral Institution* or *Catechism*, will be granted by all who would not have this *Table* writ upon just like *those* which *Moses* received in the *Mount*.

But what in this case may seem but darkly probable in the two *Patriarchs* of *Mankind*, is conceived to be clear and evident in the *Father of the Faithful*. For Authors of no contemptible Credit, collect from that Encomium God gave *Abraham*, for his foreseen care to instruct his Children and Household [*to keep he way of the Lord, and to do Justice and Judgment*] Gen. 18. 19. that this manner of instruction is there spoken of. For albeit that to do *Justice and Judgment*

Judgment is a Principle naturally imprinted upon Mans Soul, in a Character no Mortal Power can efface; yet it was Morally impossible for *Abrahams* Family to keep the [*way of the Lord*:] That is, to be acquainted with the Purport and Condition of that Covenant God had made with *Abraham*; where there was no Divine Inspiration, nor any Written Word to guide them; unless *Abraham* by a gentle and easie Method, introduced them into the knowledg of what so intimately concerned them. And not to be scrupulous about *words* or *forms* of Speech, it is more than probable, that this Holy Man taught his Family *vivâ voce*, or familiarly by word of mouth, which is the true and genuine Sense of that whereof we now speak.

But not to place any strength in this Instance, nor in what is observed to this Purpose, either in the Institution of *Jehoash* by *Jehoiada* the Priest, nor what *Solomon* insinuates concerning himself; nor in what the *Rabbins* assert of the many houses of *Catechism* that were in *Hierusalem*; nor in what some write concerning the *Schools of the Prophets*, how that one part of their employment was to Catechize: not placing, I say, any

any strength in these Instances, which might be urged, as they have been, in favour of the Antiquity of *Catechism*; I shall fix upon that which yields both a more obvious and certain Testimony of its Ancientness, namely; That the Jews have continually had, and to this day have the practice of *Catechism*, by which they introduce their Youth into the knowledg of God, and the Rites of his Worship. 'Tis true, there is some difference in the time when this Institution is begun: For the Ancient Jews began not to Teach their Children the Principles of their Religion, till they were compleat Thirteen years of Age; but the Modern Jews in the Eastern Parts especially, begin much more early. And this they do, (as *Aaròn Benetás* a *Sabio* in *Barbary* told me) because of their unsettlement, and for fear a sudden removal should prevent them in this Duty.

It is very remarkable, that no Footsteps of Catechizing appears in the Service of the Temple; which was indeed so wholly Ceremonious, that it may be doubted whether ought of Moral Religion (the chief of *Catechism*) was therein either thought of or designed. Indeed after the Erection of Synagogues

gogues there appear great indications, that this way of instruction was in no vulgar request: But then in fixing the certain time when these Religious Edifices were Erected, there is small agreement among the *Learned*. That Synagogues were built before the Jews return from *Babylon*, is very uncertain. But after they were returned, it is plain that their Land was full of these Houses dedicated to Gods publick Service: wherein all parts of Divine Worship (except Sacrificing) were celebrated. And they may be said to have had that Relation to the Temple, which Parochial Churches have now to the Cathedral. But not to dispute about the Antiquity and Quality of Jewish Synagogues, that which I would observe therein, as most agreeable to the thing in hand, is, That Catechizing was (at least) a Principal part of that Teaching, which was therein frequented. And to attest this remark, one known Passage out of *Epiphanius*, compared with another in *Fl. Josephus*, are all the Authorities that are thought needful to be produced.

Epiphanius speaking of the Scribes (who were the chief Masters of the Synagogues) saith that they were $\Delta\delta\tau\epsilon\rho\omega\tau\alpha\iota$

τῶ νόμῳ, Reporters of the Law; and that they taught ὡς ἐκζητῶν γερμανικὴν, a kind of *Grammatical* knowledg therein. And *Josephus* writes, that by vertue of this Teaching the Law, the Jews were as ready to answer any Question demanded of them concerning it, as to their own Name. And the reason he renders of this readiness, is very observable, as to the present Theme, which is this, *Because learning the Principles of their Religion as soon as ever they were come to knowledg, they kept them firmly imprinted ἐν ταῖς ψυχαῖς, in their Souls or Minds.* And how well the Circumstances of this way of instructing the Law, suits with Catechizing in the most obvious Notion, I leave the impartial to judg.

Now that the things thus taught were not barely the meer words of the Law, and their naked Reading (as some have supposed,) may be concluded from the good effect and influence which this instruction had upon the instructed. For we find that it preserved them in the true Worship of the true God; which was a work too high to be accomplished by such low means, as *naming, spelling, joyning Letters and Syllables together, and such other Abcedarian and Grammatical*

Nicetien

Niceties. And that by this instruction the Jews were preserved in the true Worship of the true God, is excellently observed in this particular, namely, That albeit the Hebrew Nation, before their Captivity, had Prophets to instruct them in the true Worship of God, yet they were always falling into Idolatry. But when they were returned out of *Babylon*, though they wanted Prophets, yet they kept close, and faithfully adhered to the Worship of the True God. (Though it must not be denied but that many Corruptions and heretodox Conceits were therein retained.) And the Reason that hereof is rendered, is, the instruction used in the Synagogues: Whereby they were so thoroughly grounded in what they professed, and so firmly and early rooted in the Knowledge and Service of God, that their defection therefrom was even Morally impossible. But when they wanted this plain way of being thus Catechised, they fell into all those Evils, which are the undeniable Consequences of the want of Catechising, even *Diversities of Opinions, Sects, and Divisions.*

St. Paul Arguing with the *Gnostick*, and concluding him excuseless in what he did, useth this Topick: That he had not

not only the Law in readiness to Teach him otherwise, but had already therein been a *Catechumen* : But whether we may hence infer, That the Old Synagogue had a formal *Catechism* like the Modern, I shall not temerarily pronounce. Yet something to this purpose may be collected from those Commentaries which pass under the name of *St. Ambrose* : Where we find the Office of those Doctors mentioned, 1 *Cor.* 12. 28. thus expounded : *Illos dicit Doctores*, &c. He calls those Doctors or Teachers, who in the Church instructed Children in Reading and retaining their *Lessons*, according to the Custom of the Synagogue ; for their Tradition hath passed unto us. If you ask me what the Lessons were, which the Doctors taught the Children ; I answer, The Principles of Religion. If you demand the manner how they were Taught ; I reply, In a manner suitable to their Capacities. If again you demand what that manner was ; I return, Catechizing, in the native and common acception of the Word. But if Catechizing should be ill looked upon, as being a Tradition derived from the Jews ; then the greatest part of Christianity may be had under a jealous aspect upon

upon the same account : for it is most certain, that a large share both of *Christian Rites* and *Doctrines* were derived from Judaism, which was not to be laid desolate by Christianity, but compleated and reformed. The Primitive Christianity being (according to Mr. Selden) the lawful and Prophetick Off-spring of the Old Judaism.

CHAP. III.

Catechising in times of the Apostles. Evidences thereof in St. Pauls Epistles. The Contents of their Catechism.

BUT how dim soever the traces of this kind of instruction be in the *Jewish Dispensation*, yet the Foot-steps thereof are more traceable in the Gospel. Where *Catechism* is not obscurely intimated, if we may rely any thing on the Words and Sentences which therein occur to this purpose.

And in the First place, it cannot be denied, but that in the inspired Epistles we plainly read of two sorts of Christians, namely, such as were newly admitted into the Church, compared by St. Peter to *New-born Babies*, 1 Pet. 2. 2.

C

and

and such as had been therein a longer time; called by *St. Paul* the *Perfect*, in respect of their greater Progress in Christian Religion; or the wisdom which descends from above, or which Christ came to Teach and Infuse, *St. Jam. 3. 17.* To the former or these they gave Milk, and instructed them in the easier Points of Religion: But strong Meat was ordained for the later. Who having been first well Catechised in Christianity, were capable of higher Mysteries. And of this we have a clear illustration in the sixth to the *Hebrews*, where we first read of the *ὁ ὃ ἀρχὴ τοῦ Χριστοῦ λόγος*, *The Doctrine, or Discourse, of the beginning of Christ!* Or (as we now read it) the Principles of the Doctrine of Christ: That is, a *Catechism* which contained a brief Summary of those Principles which were necessary for every Christian to learn, and to be laid as a Foundation meet for the Superstructure of higher Mysteries, and matters of a deeper reach; such as the Priest-hood of *Melchizedeck*, and how he was a Type of Christ, *Heb. 7.* And of these later *St. Paul* would not intreat, till he saw the former so faithfully received, believed and practised, as that they might be laid aside for the present.

Now

Now the *ἀρχαί*, or Principles wherein Christians were first instructed, are thus reckon'd by the Apostle: First, Repentance from dead works: Secondly, Faith towards God: Thirdly, The Doctrine of Baptism: Fourthly, Imposition of hands, or Confirmation: Fifthly, The Article of the Resurrection from the dead: And Lastly, The certainty of *Eternal Judgment*. These were the chief and main Points of the Apostles *Catechisms*, the first Principles of the Oracles of God, the Rudiments of Christian Religion, saith our Old Marginal Note, or the *Catechism* wherein the younger sort of those times were instructed. And these Articles now mentioned, or some such like, were (no doubt) that Form of Doctrine, that manner of Catechizing which was delivered to the *Romans*, *Rom. 6. 17.* or as our Margin reads out of the Greek, whereunto *ye were delivered or given up*: Where the ordinary Phrase is changed by the Apostle. For albeit to say, To this form of Doctrine you were delivered, is not so agreeable either to the *Latin* or *English speech*, as, This form of Doctrine which was delivered unto you: Yet the Apostle makes u'se of the first, to tell us, saith *Cajetan*, That not so

much the form of Religion was delivered to Men, as that Men were delivered to the form of Religion. That so by this means Religion might be known to have Authority and Power over Man, and not Man over Religion. But not to insist upon this ; it need not be doubted that *this form of Doctrine* spoken of by St. Paul, was a Summary of Christianity, or the *Catechism* used in those early and best times of Christianity, which contained the first Principles of the Oracles of God. By which some understand the Creed, as *Cyril of Hierusalem* in his *Catech.* 4. styled by him the *milky Introduction*, in allusion to St. Paul, 1 Cor. 3. 2. Heb. 5. 12. Others, of the Creed and Lords Prayer, as *Bede* : Others, the Creed and Decalogue, as *Aquinas* : Others, all those Elements which the *Catechumens* learned, and professed at *Baptism* ; whereof the Creed was the Principal. Which with the Lords Prayer the Clergy was enjoined to Teach the People, *Concil. Mogunt. cap. 45.* And it was a general command of the Church, that those who were to be Baptized, should have a certain time allotted for the learning and rehearsing of the Creed. Which the Eastern Christians always repeated with a clear Voice, when they came to
the

the Holy Communion of Christs Body and Blood : As appears in the Twenty second Canon of the *Council of Toledo*. But if this seem to restrain Catechising only to such *Catechumens* as in the History and Canons of the Church are frequently mentioned ; and that this kind of instruction was not used toward those whom by Baptism the Church had already received into her Communion : It then follows, that we shew how *Catechism* was a plain Institution wherein all Believers did Communicate. And in the first place it is manifest out of *Oecumenius* (expounding the *σχιζία ἀπ' αἱς νομίμων*) That there were some Points of Christian Religion wherein the Novices were Catechised before Baptism, and some after. Those in which they were Catechised before Baptism, were, *The necessity of Repentance : to renounce the Devil and all his works : To believe in God, &c.* And those Points which they learned after Baptism, were the *Mysteries* of our Saviours passion and Priest-hood, his taking our sins on himself, and working our Salvation ; the *Mysteries* of our Resurrection, of the last Judgment, and everlasting reward, or life. And the *Catechism* of these was common to all Believers, because necessary.

Secondly, That Catechising belong'd to all within the Church, and was not confined only to the Novices in Religion, and Candidates of Christianity, we may confidently infer from the express words of *St. Paul. Gal. 6. 6.* where he divides the whole Church, to which that *Letter* was directed, into *Catechist and Catechised*. Whereby the later cannot be meant only those who were not yet admitted to Holy Baptism, Styled by the Church *Catechumens*: For then we must conclude that the *Catechumen* and *Believer* were all one: contrary to *Tertullian de Pœnit. Cap. 6. de Coronâ Milit. Cap. 2.* and all the Fathers: And that there was a Christian Church in *Galatia*, consisting of *Catechumens* or Unbaptised Persons, *i. e.* a Church of Christians without Christians. Which absurd inconveniences cannot be evaded, unless by those Catechised spoken of by the Apostle, we understand such as had received Baptism already, and were still to be instructed in that Religion whereinto by that Divine Rite they had been admitted. So that in *St. Paul's* time Catechising in its Native acception was continued even to those who had attained already to so much knowledg in the Principles of Christianity, as render'd them

them, in the Language of the Ancients, *Competentes*, or Persons fit for Baptism, and to be admitted to the higher Mysteries of Religion. The same Apostle told the *Corinthians*, that *he had fed them with Milk*, that is, by the consent of all, with *Catechetical Doctrines*. And there is no doubt that those Texts in *1st. Cor. 13. 2.* *Heb. 5. 12.* *Heb. 6. 1.* are pregnant intimations of this truth. The like may be affirmed of what *St. Luke* has recorded *St. Luke 1. 4.* concerning the Introduction of the *Eloquent Apollos*, and his *most Excellent Theophilus*, into the knowledg of Christ. And what has been said, affords sufficient ground of asserting *Catechism* to have been in use with the Apostles, and that it descended from the *Synagogue*. How it was the Practice also of the Primitive Church, is the Subject of the ensuing Chapter.

CHAP. IV.

*The Apostles Catechists in several Provinces.
The Declension and Restauration of Catechising. Catechists Styled Exorcists, &c.*

BUT if we imagine that the marks of Catechising are less apparent in the New Testament, yet if we look into *Ecclesiastical History*, we shall there find that the Apostles had their several Provinces wherein they were Catechists. And that by means of constant Catechising, many Kingdoms within Forty years after *the Passion* received an alteration in their Pagan Ceremonies. Although it must be confessed that it was not long till the Malice and Envy of the Devil and Man brought a decay in this most useful Institution. For in the second Age, we read that Catechising was so far declined, that *Origen* (living in the Two hundred and thirtieth of Christ) was honoured with the Title of its Restorer. But where this Restauration of Catechising by *Origen* was affected, is not so evident. There is a great probability that *Judea* was the Scene of so good an Action. For we read that

that he was very kindly received there, after he fled out of *Alexandria*, upon his falling into disgrace with the Christians of that Country, because in the time of *Decius* he had offer'd Incense to an *Idol*, to save his Body (of which his care was not always justifiable) from being defiled by a filthy *Ethiopian*.

In *Alexandria*, *Origen* could not be said to restore Catechizing, for it is expressly affirmed, that there he succeeded in *Cathedrâ Catechetica* his Master *Clemens*, as *Clemens* had done his Master *Pantenus* in the same Chair. And of these two later, we are told, that they made it their Employment to Teach the Grounds of Religion, not by Sermons or Homilies, but by *Catechism*, in such Schoolls and Colledges, as in great likelihood they themselves had founded for that purpose.

So that we see how in *Alexandria* (and we may hope that the like was in other Parts) there was a succession of *Catechists*; who were also called *Exorcists*, not only because (as *Isidore* explains the word) by Prayer in the Name of *Jesus* they cast *unclean Spirits* out of those who were possessed: Nor meerly in regard of Exorcising the Pagan *Catechumens*, when they came to be Baptized (as

54 The Primitive Institution.

is to be seen at large in *Burchardus Unormatenfis*) but because that by their diligent Catechising the Principles of Christianity, they pulled down Idolatry, and thereby cast Satan out of his Kingdom, and dispossessed him of that Tenor which by Idol-worship he had so long usurped. And the first part of the Vow of Baptism, binds the Baptized to renounce Idolatry under the name of Devil. That Exorcising was an Office of good repute in the Ancient Church, and not to be invaded by the *Laity*, is clear out of *Tertullian*, who in his Book *advers. Heret. Cap. 41.* tells, how the very Heretical Women were become so shameless and malepart, that they durst Teach, Dispute, Exorcise, and even Baptise.

Mr. *Calvin* makes it a probable conjecture, that the Epistle to the *Hebrews* was not Penn'd till some time after the Gospel was, and the Church had erected a form of Government, and had Constituted among other things, an Order of Instruction, or *Catechism*, in which both the Adult Converts, and Children of Believers were to be Taught : And he further adds, that those Principles mentioned *Heb. 6.* had respect unto the usual and established form of *Catechism*. Now if this conjecture be argumentative, and referred

ferred to its proper place, there will need no more to prove Catechising to be of Apostolical Institution and Practice.

CHAP. V.

The Antiquity of Catechism probable upon the account of its convenience: In respect of the Object; Method of Instruction.

BUT suppose that all which has hitherto been observed be not evident, nay, that nothing of this way of Teaching was ever in use with the Primitive Instructors of Christianity, which would be a very uncouth supposal; yet this doth only conclude against the Age, but not the convenience of *Catechism*. It no way proves that such a way of instruction had not been highly rational, to introduce ignorant Infidels into the knowledge of the true Faith. For all those who by ordinary means were to be converted to Christian Religion, were no less ignorant of its Principles, than those Infants who are born within the Church; and therefore to be Catechised therein, was as proper and requisite for them, as for these: For the ignorance of the one,

as,

35 The Primitive Institution.

as well as of the other, was to be removed by such means as all discreet *Teachers* have thought suitable to that end.

Now it is obvious to every Capacity, that no Mans ignorance can be removed by *Rhetorick* *Harangues*, *Pompons Discourses*, *profound Researches*, &c. But by humble and plain Lessons : Easie and obvious Rules : And such *A. b. c.* Rudiments, as fall under the comprehension of the rude and unlearned ; and which are proper to prepare them for higher Lessons. In brief, though the things which are taught be in themselves sublime and difficult, yet the manner of Teaching them must be humble and easie. And this way of instruction was (no doubt) pursued by the Primitive Doctors, who did not only prepare by Catechising the ruder Infidel to receive Baptism, but did also by the same course build up and educate those into a more perfect knowledge of Christianity, whom they had already Baptised. And therefore *Κατηχεῖν* and *Οἰκοδομεῖν*, to Catechise and Edifie, are with Grammarians terms expressive of each other.

And this makes Catechising highly convenient in respect of the true Method of learning : For therein is observed the natural path of instruction, which ever
begins

begins with short and obvious notions, to the end the Learner may not be discouraged with a difficult and perplexed entrance. For if the minds of Novices, or young Disciples, should be loaden and puzzled with multitude and variety, or with obscurity and prolixity of Rules, they would be in danger to reject the whole Institution, for the irksome painfulness of its first Grounds. And albeit that all beginnings are attended with Hardships: Yet they ought in all reason to be reduced to as great an easiness as their Nature will afford; to the end that they may not dishearten the Undertaker. This we see is the course of all Arts and Sciences, both Liberal and Mechannick, which have their Introductive and Initiatory Systems, containing such easie Elements as being first known, fit the *Learner* for deeper Documents. And these lower Rudiments hold some resemblance with that lesser size of Vertues, which some *Platonists* call Purgative, because they are first taken into the Soul to cleanse and prepare her for the reception of *Greater*. And in Religion it is as requisite as in human Arts, that the first Lessons be framed according to the weak and slender Capacities of youngest *Beginners*.

Now

Now as there is small probability that in Writing he should ever be able to give the true proportion of Words, who never learned the first draught of Letters : So there is no great assurance, that any one should make any solid and firm Progress in the Mysteries of Christianity, who was never acquainted with the Principles thereof : or, That those should be able to give any good account of the hope that is in them, who never learned the Articles of Faith, on which their hope is founded.

And this is a Clue that leads us to the right way of grounding Religion : for by what is said, it is easie to perceive, that solid Catechising is to the orderly Structure of *Spiritual Knowledge*, what a sure Foundation is to any material Fabrick. And therefore he that would edifie himself, or others, in Christianity, without this Ground-work, build but a Visionary Church, or a House upon the Sand. As hath been sadly visible in those Persons who being not founded upon this Rock, have been quickly shaken and blown down with every Wind of *Corrupt Doctrine*, vented by Men crafty to contrive deceit. It being impossible that those should be steadfast in such Principles of Religion, where-

wherein they were never rightly and duly instructed.

C H A P. VI.

Catechism necessary in respect of the increase and advancement of Spiritual Knowledge : To have a distinct Understanding of things necessary to Salvation, &c.

AND not only the sure grounding, but also the regular and solid advance and increase in the Knowledge of *Things Divine*, makes Catechising a necessary Introductive. For unless by this means we be firmly principled in Christianity, our knowledge therein will be both small and unstable : and as a pernicious consequent thereof, we shall become trifling and affected in that little we know. For it fares in Divinity as Philosophy, wherein a little smattering Knowledge makes Men vain and assuming, whom a deeper insight therein would render composed and settled. And this has been, and is still, miserably apparent in the Ancient and Modern Sectaries, whom a meer conceit of knowledge hath tempted to assume and usurp

usurp the Place and Function of Teachers, understanding neither what they say, nor whereof they affirm, 1 *Tim.* 1. 7. And indeed their ignorance is the Mother of such assuming Knowledge, as is seen in our great Pretenders to *Spiritual Science*, who but too exactly prove themselves descended of those Old *Gnosticks*, who were so pestilential to the Primitive Church; being notoriously addicted to Blaspheme, rail at, and speak evil of the things they know not; and in a peculiar manner are gifted with Maliciousness, Avarice, Schismaticalness, Rebellion, and Contumacy: According to their description in St. *Jude* 10. 11. 12, &c. And the want of having been duly acquainted with the true grounds of Religion, is one main reason why they are in that *Divine Science* such Smatterers and half-witted; whereof there is small hopes ever to have them cured, but by a full Institution in those Elements which are undeniably requisite to sound Knowledge.

But Catechising is not only necessary upon the account of a regular entrance and encrease of Knowledge in Religion, but also to give us a clear intuition of those particular Truths whereof we cannot be ignorant but with the
 peril

peril of our eternal Happiness. For notwithstanding that all things necessary to Salvation are clear and plain in Scripture, yet the Scripture it self is so spacious a Field, that even a wary Traveller may therein lose himself. And besides this, the things necessary to be known by us in order to our future Welfare, are in *Sacred Writ* so often mingled with things that are otherwise, that it exceeds the generality of Capacities to find them out, and rightly to sever. Those that are idle (as the most are in this Study) will not take pains; and those that are ignorant have not the ability to distinguish, collect, and reduce such *necessary Points* to their respective Chapters. And yet till such Points be plainly digested into *several Heads*, many, at least the illiterate Multitude, will unavoidably want a competent Knowledge of what is necessary both to their Temporal and Immortal Happiness. Now that the gathering of these necessary Truths into *Sums* and *Models*, is the proper Work of *Catechism*, is visible in all those *Systems* which have ever born that Name. And of this Truth, our own *Church-Catechism* yields a sufficient Testimony: In which all things that concern *Faith, Practice, Prayer, and Doctrine*; are collected

42 *The Primitive Institution.*

lected into such short and plain *Sums*, that the weakness of no Mans Wit can either hinder altogether the Knowledge, or excuse the utter ignorance of things necessary to Salvation. For whosoever, with a mind free from Prejudice, shall impartially peruse the *Church Catechism*, he therein may observe all saving Truths, reduced to such short, but full Heads, that the weak are not left to the hazardous, nor the slothful to the laborious research thereof in Holy Scriptures.

C H A P. VII.

Catechising the most suitable means to heal the Distempers of this Church. Several Propositions to be supposed. A short digression concerning our Disorders.

BUT we will yet suppose that all which hitherto has been delivered, ought to receive no better estimation than meer ordinary Discourse; and that we are to proceed upon a new Ground, and examine the necessity of Catechising in respect of the present Temper and Disposition, or indeed rather Distempers and Disorders of this Church and People. And in order unto this, it will

will not be altogether impertinent and useless, a little to consider what our present Disorders are.

And in the First Place we cannot but observe, that our Declension both from the Design and Rule of the Gospel, is not conspicuous only in those grand Debauchees, who grow weary of the Name of Christ, or profess it only to disgrace it : But also in those who seem strict and severe in performing all the Formal and Exterieur part of Discipleship. Even those I mean, who are zealous Hearers of Christs Word, and constant Communicants at his Table, not professing Devotion to any other. For even these are content (as occasion serves) to abandon that Purity, Continen-
 Meekness, Humility, Candor, Merciful-
 ness, and other instances of a sweet Na-
 ture, so vehemently urged by our Divine
 Law-giver, and which are the genuine
 result of true Christian Principles, for
 that one Law of sordid Interest, brutal
 Passion, and churlish Self-preservation,
 although they cannot but acknowledge,
 that all these are totally opposite to the
 true Spirit of *Christianity*. And besides
 professed Politicians, there are others who
 seem to look upon Religion as a meer En-
 gine of *State*, and a thing that is as
 tractable

tractable for Battery as Defence. And who, notwithstanding their contrary Pretences, live as if they regarded not what Christ chiefly aimed at by his Incarnation, Death and Resurrection. And how that he gave himself for us (both in his Birth and Death) to redeem us from all iniquity, and to purifie unto himself a peculiar People zealous of Good Works. And that he rose from the dead to bless us, in turning every one of us from our Iniquities. And that the main design of our inspired Christianity, is the entire Reformation of our Lives, and to make us as good as our Profession.

But besides this sort of Nominal Christians there is another, which are so far transported with the opinion of that Union which they fancy already to enjoy with Christ, that they dream to be in present Possession of that Vision which is peculiar to the future State. And they are so dazled with the supposititious Glory of their Spiritual Perfection, that they condemn the means ordained to make them truly perfect, because they fancy they have arrived at it already.

And with these may be joyned all such who are so closely addicted to their own Opinions, that they think it a mat-

ter of Conscience, Piety and Religion
to oppose and condemn whosoever are
not of their Mind and Perswasion. Since
whole rise we have been under a sen-
sible decay of Charity, and (as a natural
consequent thereof) an encrease of wick-
edness.

But if these ingross not all the occasi-
ons of our Disorders, there is another sort
of People who will fill up their measure:
Those I mean who pervert the plainest
Scriptures to such a meaning, as doth
best help to carry on their Designs: And
what is yet worse, who make it matter
of Conscience to assert that Sense of the
Text which they have perversely mista-
ken. And this deifying our own Inter-
pretations, and tyrannically enforcing
them upon others: This restraining of
the Word of God from that Latitude
and Generality, and the Understandings
of Men from that liberty wherein Christ
and his Apostles left them, is, and hath
been the only Fountain of all the Schisms
of the Church, and that which makes
them Immortal: The common Incen-
daries of Christendom, and that which
tears into pieces, not the Coat, but the
Bowels and Members of Christ: *Ridete*
Turcâ, nec dolente Judæo, Take away
these Walls of Separation, and all will
quickly

quickly be one. Take away the damning of Men for not subscribing to the Words of Men, as the Words of God; require of Christians only to believe Christ, and to call no Man *Master* but him only. Let those leave claiming Infallibility, who have no Title to it; and let them that in their *Words* disclaim it, disclaim it likewise in their *Actions*. In a word, take away tyranny in Opinions, by which the Devil withstands the Power of *Truth*, and restore Christians to their just and full liberty of captivating their Understandings to Scripture only, and as Rivers, whose Passage is not interrupted, run all to the Ocean; so it may well be hoped by Gods Blessing, that *Universal Liberty* thus moderated, may quickly reduce us to Truth and Unity. These thoughts of Peace may come from the God of Peace, to whose Blessing I recommend them. And that this may not be looked upon for some singularity in my own Persuasion, I have transcribed the Words out of Mr. *Chillingworth*, and he out of another, and enclosed them in a Parenthesis.

But taking no delight to travel further in search of those Distempers which I am unable to remedy; the only comfort

for
as
wa
pro
else
shal
tion
Om
chif
A
be d
the
man
our
of a
chif
good
Elde
and
same
of a
Tene
due
In re
be ta
ciple
beco
not c
of th
able
ling
fort

fort is, that they cannot be looked upon as the Issues of our Religion, nor any way be charg'd upon the Principles we profess. And therefore we must seek elsewhere to lay the Imputation : and I shall go no further than to what I mentioned in the Introduction, even, the Omission, or Luke-warm use of Catechising.

And here in the First place, it cannot be denied, how that the generality of the People of this Kingdom, have for many Years (at least during the time of our Intestine Wars) either been destitute of all Catechising, or have been Catechised only in such Principles, as were good for nothing but to establish the Elder in a cursed Schism and Rebellion, and to infect the Younger with the same Contagion. The sad effects whereof are still visible in the unpeaceable Tenets of some, and in the want of a due understanding of Religion in most. In respect of which, we have need to be taught again, which be the first Principles of the Oracles of God ; being become such as have need of Milk, and not of strong Meat. The greatest part of the common People, being so far unable to reap any benefit from the handling of abstruser Mysteries in Eloquent and

and Elaborate Discourses, (which is so studiously pursued by our *Junior* and *Florid Theologues*) that they want instruction in the plainest parts of *Catechetical* Doctrines. For notwithstanding that we boast much of our Knowledge of Christ, and that our Proficiency is so great in Religion, that we conceive our selves wiser than our Teachers; yet if the Tree may be judged by its Fruits, we shall be found shamefully ignorant of what we assume to know, and to have little of that Wisdom which descends from above, which Christ came to teach and infuse, and which is Pure, Peaceable, Gentle, easie to be entreated, merciful, without Hypocrisie and Wavering.

In the Second place, we cannot but with deep Resentments observe, that since the time God turned again our Captivity, and restored this Church to the free use of his Ordinances, Catechising has met but with cold Entertainment, even from those by whom it ought to have been most lovingly caressed. For in most places it has been looked upon rather as a Foreigner, than a Native of the Church; and as Fruits of their Mouth, never in Season but for a few Days in *Lent*: And even then too,
the

the *Church-Catechism* is generally taught, without any such explanation as is needful, in respect of those slender Capacities to whose instruction it is chiefly devoted.

And if, in the Third place, we consider who those are, which on the one hand hinder the progress and settlement of Unity, Peace, and Concord in this Church, by an undutiful froward resisting of *her Laws* : Or, who they are that on the other hand Apostatize and utterly forsake her Communion ; it will be found upon due examination, that we have laid the ground of the Disobedience of the one, and of the defection of the other, in a want of a timely and diligent Catechising.

And as for the First sort, namely, the disobedient and refractory (who are now known by the very candid Name of *Dissenters*) they cannot pretend to a more plausible excuse of their Undutifulness, than that they were never duly Catechised to the contrary. For granting them to be Persons not totally forsaken of all Ingenuity and right Reason, we cannot imagine that they should so foully violate their bounden Duties both to *God* and *Man*, had they ever been fully taught, or did clearly

D

retain

retain any thing but an imperfect and prejudicate knowledge of *those Duties*, as they are plainly set down in the *Church-Catechism*.

And as for the Latter sort, to wit, those who have Apostatized and fallen from ours to the Roman Perswasion, they have been so far from having their first Tinctures and Foundation in Religion according to our publick *Catechism*, that they might say thereof as those in *Acts 19. 2.* did of the Holy Ghost. But we must limit this Observation chiefly to those who had the unhappiness to be born in this Church when she was under the Cross, and wore the Marks of her great Master. And as for those who had been instructed in our *Church Catechism*; yet before they left us, they had so far unlearned it, as that they had retain'd of that System of our Religion, such loose, rambling, and incoherent Notions, as if it were wholly Enthusiastick, or had been compiled by Persons deeply *Hypochondriacal*. And for closure of this Paragraph, I shall only add, That none could ever be met with, who for Ends truly Spiritual and Religious, did ever abandon this for the *Roman Church*, who had been thoroughly grounded in her *Catechism*.

And

And there will want no Reasons to support this Assertion, if it be duly considered, how the very Frame and Contexture of the *Catechism* doth obviate and oppose all the main Errors of Popery, as they relate either to Faith or Practice; to Prayer or Doctrine.

And First, he that has been duly Catechised in the Apostles Creed, will not only be armed against a spurious Explication of the Old Articles of our Faith, but also against a needless addition of New ones. For he will find, that the first *Twelve* contain such a perfect Summary of all saving Truths simply necessary to be believed, that those Articles added thereunto by the Council of *Trent*, ought to be rejected upon the account of being *Superfluous*. And at the same time he will find ground enough to explode that *Implicite Faith*, so much relied upon in the *Remish Church*, who considers the necessity of a personal Belief, as it is clearly required in the first Word of the Creed, which in *Latin* gives name to the whole.

And in the next place, as to those Errors of Popery that concern our Practice, they will be certainly discovered and refuted by a right understanding of the *Decalogue*, which by all is granted

ed to be a clear and perspicuous Rule of what we are to do both toward God and our Neighbour.

And a Man that is well grounded in the Doctrine of the First Commandment, knows, that he must reserve all Divine Honour, Trust, Devotion to God alone, and that he may bestow no part thereof upon the Creature; and therefore cannot but avoid and abhor those *Romish Doctors* that would make him a Client to the Saints, and a constant Votary to the Blessed Virgin and his Guardian Spirit. He that is well grounded in the Doctrine of the Second Commandment, will never be induced to believe, that the Image is to be adored with the same Worship that is due to what is worshipped: He will be wary of admitting any bodily representations of the Holy Trinity: and look jealously upon all the Doctrine of Image worship, which he sees to be vindicated with a few remote and suspicious Distinctions, devised by the Fathers of that Doctrine on purpose to maintain its Credit. He that is thoroughly instructed in the Doctrine of the Third Commandment, and hath thence been taught to tremble at, and reverence the Holy Name of the Almighty, will never be induced to believe,

that

that frequent Cursing and Swearing, if
 customary, is Venial, or a Sin which is
 pardonable in its own Nature, and for
 which the Favour of God cannot be for-
 feited : That equivocating in Oaths is
 lawful : That our most Solemn Oaths
 may be dispensed with : That the dread-
 ful Name of God may be used in the un-
 warrantable exorcization of the Crea-
 tures : That Understanding and Devot-
 ion are not necessarily required to our
 Invocations upon God. He that has
 been throughly informed of the mind
 of its eternal Author in the Fourth Com-
 mandment, will never give up himself to
 a Religion that prefers a Mans Day be-
 fore Gods, or a Saints Day before the
 Lords : Which would alter the Institution
 of God himself, as was designed by Pope
Silvester, who decreed that Thursday
 should be kept for the Lords Day. He
 that hath well learned the Fifth Com-
 mandment, must do great Violence to
 his Understanding, before he can chuse
 to be of a Religion that loves to drink
 the Blood of princes : That absolves
 Subjects from their Allegiance to their
 Lawful Sovereign : That gives Power
 to a Vicar to depose Princes at Pleasure :
 That Arms Subjects with Power to mur-
 der their King. The like may be
 said

saïd of all the Precepts of the Royal Law of God, which is the most perfect Rule of our Obedience, and which we are Taught to violate, so soon as we have given up our selves to Popery, and to the Service of the *Roman Moloch*. And though these are Mysteries which the *Romish Seducers* carefully conceal, and sometime zealously inveigh against, while they are compassing *ease Profelytes*, with whom they deal in the most specious Pretences; yet they have no sooner deluded them to give up their Names to Popery, and thereupon to shake Hands with all liberty of judging for themselves, than by degrees they let them know what is to be done. And if they startle at doing what is commanded them, this is presently censured for a Relick of their *Old Heresie*, and that there was something wanting in their Conversion, which cannot be supplied, but by acting throughly all the most horrible Injunctions of their New Faith.

And by the same means of being well Catechised in the Lords Prayer, a Man will be able to apprehend and reject the many Errors Popery would impose upon him in that high concern. For thereby he will clearly perceive that Prayer ought be made to God only, and that none to
can

can share with him in that, or any other part of Divine and Religious Worship. And that for this reason he ought not to embrace a Religion which enjoyns him to pray unto Saints and Angels, and that too not only to have them intercede to God for him, but also to help him in his Necessities, and to deliver him both in Bodily and Ghostly Dangers. And that this may not be thought the fault of Rosaries, Hours, and Books of private Devotions (for which the Church of *Rome* is accountable, as having confirmed them by her Authority) it is also the Tenor of her *publick Service*: as is plainly to be seen in the Collects, Hymns, and Litanies of that Breviary which was restored by the Council of *Trent*, and authorized by several Popes, and which is at this day in uncontrollable use through all the Papal Dominions.

And we might also observe the like concerning the Doctrine of the Sacraments in which whosoever is once fully instructed according to the *Catechism* of this Church, will quickly discern the Abuses thereinto introduced by Popery. To mention no more than what belongs to the Author of a Sacrament; which our *Catechism* asserts, and which is an

undeniable Truth, to be only Christ. And therefore all those things are to be excluded the number of Sacraments, that are not of his immediate and clear appointment. And that *Orders, Penance, Confirmation, Marriage, Extream Unction* (all Romish Sacraments) are not of Christ's Institution, is easily discernable to Men but slenderly versed in the Holy Bible; and therefore not to be received for the Sacraments of Christ, but Inventions of those, who teach for Doctrines the Commandments of Men. Now by these imperfect intimations we may safely infer, That those who have had their Foundation in Religion surely laid according to the publickly allowed *Catechism* of this Church, must have other Ends to serve than those of Religion, and drive other projects than Gods Honour, and their own Salvation, who forsake her Communion for that of *Rome*.

But to return: What ever hath unhappily contributed to our Revolting to the one hand or the other from the Established Religion of this Church, there is none that will deny but that the lack of a plain and solid Catechising has had therein a very large share. And therefore we may conclude, That the careful

ful pr
to ref
on w
trary
the o
en t
thofe
ineff
ved,
end.
veye

The
v

A
Act
fo
up
Pat
ly
ref
ma
tri
ma
ye
wh

ful practice of that, will be a chief means to restore Union and Peace, the Omission whereof hath occasioned the contrary : And indeed, Catechising seems the only proper way not only to strengthen those that do stand, but to raise up those that are fallen ; if we consider how ineffectual all other ways have proved, which have been managed to this end. Which now come to be surveyed.

C H A P. VIII.

The Methods used for our reclaiming, surveyed, proving ineffectual, &c.

AND here we need not be told, how Indulgence and Clemency, Acts of Amnesty and Grace, have been so far unable so much as to work us up to a good *Humour*, that like fresh Pastures to unruly Beasts, they have only served to strengthen us for a sturdier resistance. Nor need we be told of making Converts with the *Churches Patrimony* : for though by this means some may be invited to bear the Ark of God, yet they do it but like the *Philistines* Kine, who were still lowing after the Calves

had left behind them. It needs not be demonstrated, that our frowardness and opiniastrè are not to be cured by such Methods : But that which I would chiefly take notice of, is, that *Disputation* and *Preaching*, which out of an agreeableness that they are generally thought to bear to our distempers, and the powerfulness of their management, have obtained a *Name* to be the only proper remedies. But the continuance of the Malady, is a convincing Argument that these are not so proper for this purpose, as is so generally supposed. And give me leave to speak of these two freely ; and first of *Disputation*, which is a meer empyrick prescription in order to heal our present distempers. For though *Disputation*, as it is managed by the Pen, may have got a great Vogue in the World, yet we can never hope that our *Dissenting Judgments* should hereby be reconciled, if with due seriousness we consider ; First, the manner of their conduct : Secondly, the matter to be disputed : Thirdly, the persons thereby to be wrought upon.

And First, If the conduct of disputes fall under a calm, unprejudiced and reflexive review, (as they appear in Print) the Pen-men thereof seem to have intended
rather

rather
of e
opin
Men
ing
have
ence
been
to c
our
by t
the
for
thei
Att.
est.
that
rag
stan
nen
the
carr
effic
or r
app
mar
late
ber
ges
casi
mar

rather the defamation, than conviction of each other; and to have been of an opinion that men were to be refuted, as *Mercury* of old was worshipt, by throwing dirt and stones in their Face. But we have been taught by miserable experience that the lashing of a *Few*, hath been subservient to no better end than to exasperate the *whole Party*: And that our keenest Arguments, if we may judge by the Event, have only served to alarm the Adversary into a better provision for future resistance, and to strengthen their opinion in that part wherein the *Attack* had discovered it to be the weakest. But grant (as indeed we must) that the Dissenters (to whom this Paragraph chiefly relates) are not able to stand in Argument before their Opponents; yet we must also grant, that there is a want of *Decorum* in the Victors carriage, while his Argument loseth its efficacy, through the looseness, luxury, or rigour of its expression. For it is too apparent to conceal, that there are so many unmanly reflections in most of our late Controversies, that discreet and sober persons loath the reading of those Pages where they occur. Which gives occasion for doubting that such arguings so managed, proceed not from that *Spirit*
of

Es The Primitive Institution.

meekness wherewith the overtaken Brother should be restored; nor were designed to procure Unity and Concord among us, seeing that so little of that *Charity* can therein be discerned, which is the bond of Peace, and sure ground-work of all true Reconciliation. And if the conduct of our *Debates* were thoroughly considered, we might find this Church complaining like the Eagle in the Greek Epilogue, which seeing her Breast wounded with a feather'd Dart, cryed out with Tears, Alas! my own kind hath destroyed me. But to proceed.

It cannot be doubted, but that some opinions sooner die by being contemn'd, than taken notice of. And I am perswaded, that this *National Church* is now croubled with many Opinions which long ere this would have found their own Graves, if they had not been kept alive with opposition. In so much that it may be said of this particular Church, what was of the Catholick, That if she had stopt and damn'd up the Originals and Springs of Controversies, rather than determining for one part, to give them as it were a Pipe and Conduit to convey them to Posterity, she had not suffer'd that Inundation of Opinions with which at this day she is over-run. A policy
still

still in practice in the Popish Countries, where those Books of Controversies are scarce to be met with, wherein their Religion is maintained against Reformed Churches. By which means they live free from those Dissentions wherewith their Neighbours are afflicted, to their scandal and ruin: And I hope we may safely imitate their *Wisdom*, whose *Errors* we abhor.

But if Controversies were as necessary, as by some they are pretended to be, yet their conduct ought so far to be reformed, as that at least there be a cessation from hostile Expressions, which have hitherto been of no better use than to exasperate Men into a petulant and peevish vindication of that *Name*, under which they conceived themselves to be reviled. Next, that the Disputers would not vent and foam out their personal Piques and Animosities under the pretence and cloke of asserting *Religion* and the *Church*. Lastly, that they would aim at Peace and not Revenge. For how seemly soever the present carriage of Disputes may be accounted in persons of another Character, yet it is very ill-becoming those who are stiled *Embassadors of Reconciliation*, and who ought to express the Emphasis of that Title, in recon-

reconciling Mens Wills with their Duties, and their Understandings with the Truth ; in bringing the wicked to repentance, and the malicious to Charity ; and to win all to a holy compliance with the design and Rule of the Blessed Author of Christianity ; which was, to heighten our Conversation to the most elevated pitch of true Vertue, Peace, and Holiness ; and that our Righteousness should exceed all theirs that ever went before us.

CH A P. IX.

The Just Matter and Subject of Controversie in Religion examined. How by Catechising, and not Dispute, we are therein to be reconciled.

AND not only the present conduct of Disputes render them unsuitable Medicines for our Disease ; but also the things concerning Religion, which can with any Reason be pretended to be the matter thereof. Now whatever in Religion can be pretended to be disputable, must either respect its Dress and Ornaments, or its Body and essential Parts ; the Exterieur Appendages, or the Principles of Religion. If the Scruple, or the Dispute be about

bout the Dress, outward Rites, Circumstances, and Fashion of Religion: than no contrivance seems more rational, or method more probable to assail and remove it, than a due Catechising and instructing the scrupulous in the indispensable Duties of the Fifth Commandment, and to tender him a plain Scheme of the Obligation that lies upon his Conscience; *To honour and obey the King, and all that are put in Authority under him; to submit himself to all his Teachers, Spiritual Pastors and Masters.*

How the Supreme Powers have Authority in the External of Religion.

How in Religion things indifferent in themselves may pass into a Law, which ought to be obeyed, as much as any Laws in indifferent things which relate to the good of the Civil State.

How things of never so low a stature, or indifferent concernment, having once received the Image and Supercription of a Law, ought to be obey'd, both for the sake of God and Conscience.

How it can no way comply with the design of Government, to make good their Institutions by dint of Argument: For if Authority were obliged to satisfy every meddling and capricious *Brain*, they would have little or no time left to

to be obeyed, &c. And when indiscretion of zeal, or pride of Wit, engage to vindicate every thing that is lawfully commanded, it is to have a better opinion of our own, than the Magistrates Prudence; to think our Arguments will be more prevailing than their Commands; or that the former were requisite to support the latter, &c.

That these and the like things are proper for Catechism, and thereby the most gently and indiscernably to be infused, none I presume will gainsay. For they naturally fall in with those Truths which belong to our duty toward man, of which we must be duly informed, ere we can therein be exact.

If the Dissenter yield an obedient ear to this Instruction, there will be little fear of his continuing scrupulous to obey what his Superiors have a just power and right to enjoyn: If he do not hearken, then let him be devoted to the Civil Power, and leave the Magistrates to vindicate their own Authority; and to make that be done for *Wrath*, which would not for *Conscience*. And I am tempted to think, that if at the *Happy Restoration* this way had been pursued, we long ere this had been sensible of its good Effects. And I will add this more-over,

over, That if the Orthodox Clergy, ever since God wonderfully restored them, had devoted the greatest share of their pains to plain Expositions and Paraphrases of the Church-Catechism, they might long before this have gently gained both upon their Opinions and Affections, who (by the indiscretion of other Methods) seem to be now alienated beyond retrieve. Conscience of Obedience will answer all the Scruples of Minds disposed to Peace; and for the Turbulent let them be answer'd with Rods and Axes.

The next thing that can be disputed in Religion, besides its dress and exterior adherencies, are its *Body*, or *Principles*; such I mean, as are absolutely necessary to Salvation; for we need be solicitous for no more than what will save us. Now these are both few and plain. For as for those numerous places of Scripture, Notices of Oral Tradition, which are dark and difficult, they are no further necessary to be understood in their primitive intention and meaning, than that we sincerely believe, that whatsoever God thereby meant and intended, is infallibly true.

And things thus truly necessary, are as few as plain: St. *Paul* has reduced them

them to Two Articles: To believe that God is, and that he is a Rewarder of all them that come unto him. And to whom only thus much is given, it shall not be damnable that they believe no more. And if this (as it seems to) be the lowest degree of Faith, God will therewith be pleased, if the means be wanting of rising higher. *Cornelius* in *Acts* 10. who because of his Alms and Prayers was accepted of God, had not been safe in that State, had he gone no further, after God had sent *St. Peter* to inform him what he was to do more. The Charities and Devotions performed in the time of his Jewish Profelytism, how far they might have stood him in stead, had he been vouchsafed no farther *Illumination*, is not the Question; yet if he had staid there, when means of going farther was afforded him, or if he had refused to believe in Christ after a sufficient Revelation, he had then justly incurred the condemnation of loving *Darkness* more than *Light*, when *Light* was come unto him. These instances are usual in this matter, and tell us plainly, That as few Articles are of absolute necessity, yet that their number is not the same unto all, some more, some less, as God hath given to every man, all
that

that is necessary for a Man to believe, which for that purpose is sufficiently revealed unto him, and which God requires him to believe and practise. But there is none can set down how much every man should believe, no more than he can set down how much every man should eat.

But if notwithstanding this paucity and plainness of the Principles of Religion, any should therein be still contentious, this Evil is not to be removed by Disputation, but plain Catechising; whereby the Mysteries of Faith, and the Duties of Holy Life are to be explained. For Catechism is a brief and plain Institution appointed for that end; and it takes care that the Principles of Religion be made so easie, that the meanest capacity may apprehend them; and yet in so concise and short a manner, that the weakest Memory may not therefore be furcharged.

C H A P. X.

Disputation unfit for the capacity of the generality of Dissenters : Catechising proper, &c. Reasons against Disputes.

IN the last place, it will not a little import the clearing of the present subject, to enquire into the nature of Disputes, and their Capacities who should thereby be wrought upon. As to the former, it will suffice to observe, that Disputation must be guided by *Terms* and *Rules of Art*, which when managed with the greatest plainness whereof they are capable, fall short of that obviousness and familiarity, which is natural to Catechisin. And as to the latter, it is very remarkable, 1. That the vulgar and common People make incomparably the greater number of *Dissenters*. 2. That the Understandings of such are usually heavy, gross, and dull, as symbolizing with their Callings and Conditions; and by consequent, are unable to comprehend any profound and learned conclusions. And what is yet more considerable, the greatest part of *Dissenters* have no clear understanding of

of the very Errors which a *Logical Disputation* would confute. The most of them being ignorant of their own Opinions, and of the things against which they have imbib'd a secret and spiteful prejudice. For it was, and is still the policy of those who seduce the Vulgar into Faction and Schism, not to acquaint them further with the Opinions they were to abet, than to let them see that they were contrary to what they disliked in the Church. Insomuch that the poor Vulgar being deluded into *Separation*, retain but a very confused and imperfect Notion of what with great impetuoufness they strive both for and against. And therefore it must needs be a very Melancholly Enterprife, to go to confute their Errors with depth of Argument, who are in a great measure ignorant of the very Errors themselves, and who do not distinctly know the opinions whereof they are to be convinced. The case of such people much resembling theirs, whom St. Paul thought to stand in need of Milk, and not of strong Meat ; of a *Catechism* and not a *Controversie* ; and to be taught Christianity from the very beginning. And the same Author being to confute those miscreant Hereticks, who said the Resurrection was already past, and there-
upon

upon gave themselves to lewd living ; he did it not with the heat and briskness of a Disputant, but with the gravity and moderation of an Apostle : and having barely and calmly named the wild Opinions, he positively and plainly laid down those Truths that confronted them, 2 *Tim.* 11. 18, 19. And he would have the *Gnostick* Hereticks to be encountred with Ecclesiastick Censures or Discipline, and not Disputings, *whereof cometh envy, strife, railings, evil surmises*, 1 *Tim.* 6. 4, 5. *Tit.* 3. 10.

If we were to set down the several *Confessions* of the *Perswasions* of all the Christians in the World, they will be found to agree in more than is purely and simply necessary to Salvation. And it may seem very vain to dispute and quarrel about the rest. And therefore the whole business may be resolved into a diligent, sincere, and plain *Instruction*, how we ought to practise what we all acknowledge to be true ; and to fall close to doing those duties which are unquestionable, and of universal acceptance. To perform what in Baptism we vowed, and live what we profess to believe. To make our selves fit to be justified, and not waste time in contriverting all the particulars that are made to relate to

Justifi-

Justification. There is a knowledge in Religion which many earnestly pursue, without which thousands have entered into happiness. We need seek for no more therein, than will perform the great work of Salvation, and bring us to the *end of our Hope*. And all this is either most assuredly to be had in our own *Catechism*, or we have been most dangerously imposed upon.

But before we dismiss this Topick, there are a few things more, chiefly relating to the persons to be converted; which methinks ought to give Catechising precedency of Controversie in that affair. And the first thing is the long standing of the Errors: For if the person has suck'd them in with his Milk, and been therewith at the first season'd, then there is Education in the case, upon whose account alone not a few stick close both to truth and falshood: and if their Ancestors have lived and died, and they have been brought up in such a perswasion, it is, and indeed ought to be hard to remove it. One main reason why the Pagans were so backward to entertain Christianity, was its enjoyn- ing them to renounce those Institutions wherein they had been educated, and their Fore-fathers had lived, and thought them-

themselves secure and happy. And *Trypho* derided *Justin Martyr* for a man of an easie Perswasion, and too much Inconstancy, because he forsook *Plato* and embraced Christ. And *Cæcilius* in *Minutius Felix*, would have his *Antistes Veritatis*, a firm adherent to the Principles which his Ancestors had delivered him. And they whose Pens were so excellently employed in confutation of Paganism, have generally complained that their greatest sweat was to pull down the *strong hold* of Education; it being become the last refuge of Gentilism, out of which they would not be driven: For they resolutely retained what they had received from their Ancestors. For both *Jew* and *Mahumetan* are at this day of the same Opinion: For the former makes prescription his Religion; and thinks it enough to out-face all Arguments brought against it, because so many Rabbies live and die therein. and the latter has recourse to his Education, and thinks himself secure in what he doth, because he follows the Footsteps of those many Cenerations that went before him. Indeed, all men are willing to die in the Religion wherein they were born. And *Cæcilius's* *Præscribis credere* goes far with Christians, as well

well as others; the first seasoning being incomparably more prevailing than any second.

Now, if those evil Opinions are to be removed, in which we have been educated; it can never be so well accomplished by tearing them down with the strength of Logick, as by instilling such easie Principles, necessary and uncontroverted points, with simplicity and plainness, as of themselves will subvert the Errors of the first Instruction, and become the foundation of future Peace and Truth. And no way of teaching can so naturally be hereunto entituled as Catechising. For as to Disputation, it is generally had under a jealous aspect, as being thought subtle and reaching, and intended rather to celebrate a Triumph, than to effect a Conversion; and to advance the Disputer, not the Truth. Besides, it being so apt to mingle and blend with captious Sophisms, and false, but specious ways of *proving*, that men are ready to account it Imposture, not Conviction, that by such means is effected. And as for Preaching, a new Chapter will manifestly make it appear not to be so proper for this purpose as most imagine. But in Catechising there is such an honest simplicity, clear and

E

plain

plain way of procedure, that none can therein suspect any Sophism or *artificial dealing*, disguises or shadowings.

In the next place, most men are either so modest in the apprehension of their own abilities, or so fearful to be ensnared in the great concerns of Religion, that they are unwilling to depend upon their own judgments in those instances, especially which they see are most disputed and questioned. And therefore they think it no sufficient Reason to forsake an Opinion, because they cannot answer all the Objections, which by the subtle Advocate of a different Perswasion are brought against it. And so long as a man can really believe that there are others who can answer what is objected against his Opinion, he will never quit it, because he cannot answer it himself. For to think an Argument cannot be answered, because not by me, were to think the Lady must be carried by none, because neither A. nor B. can win her; as if there were no more men in the world sufficient for that purpose, but they two.

But if Disputation should be able to force men from these refuges, and to cast away the groundless Opinions they embrace; yet if their Opinions twist with

with some worldly Interest, and yield any secular advantage; if the Opinionist can say, *By this craft we get our wealth*; then great is *Diana*, and your Argument is answered.

And he who considers how many temporal ends men serve with their Opinions, will have little hope to convince them, at least by a way which is so generally suspected.

If the Opinion please the humour of an eating Avarice, or a swelling Ambition; and bring either Wealth or Honour.

If it make its Abettors notorious for singularity, or get them a Vogue of being more Holy and Religious than their Neighbours.

If it place them in the pretended number of Sufferers and Persecuted.

If it gratifie their Spleen, and give them but a more plausible pretence to be *stubborn, refractory, contradicting of Authority, gainlayers of the establish'd Religion, &c.* then the cure must begin with the Affections and not the Judgment; and therefore a Dispute is no fit Prescription. All that by Argument can be effected, before the *Passion* be duly chastised, will but bring the Opinionist to this: I see and approve the better,

76 **The Primitive Institution.**

but follow the worse; my *Passions* are too powerful for my *Reason*.

We might here also add, how Quarrels in Christian Religion contradict the Errand whereon it was sent into the World, which was for Love and Peace; to reconcile men to God, and among themselves. And if it yield contrary Fruits, they come as the Tares among the Wheat, by the craft and malice of the wicked One. For Strifes and Controversies are no more the effects of Religion, than of the Law: Were all men just and honest, we needed not disturb the Ashes of a moth eaten Statute; and had we no Self-ends and Interests, no base passions and designs, the itch of Disputation would not disquiet and make us so restless.

Before we close up this Chapter, it will not be much impertinent to observe how Disputation was at first opening of the Reformation an excellent Engine to advance it: And we find that the Reformers made importunate suits for publick Audience and Judgment; and the offer of open Disputation greatly assured the People of the soundness of their Cause, when they saw they were ready to put it upon publick Tryal. And more may be supposed to have followed the

the first Essays of the Reformation, out of an Opinion that it was good and true, being defended with such freedom, simplicity and assurance, than by the strength of those Arguments which were at first brought to assert it. But then it is to be considered that the Reformers offer'd this kind of tryal to those with whom they began to be at no less distance, than with members of a distinct and different Communion; and in places where they were in hope to gain, but in no danger to lose Profelytes. For they wisely invaded the Adversary in his own Country, and challeng'd him to a Dispute in his own Cities, and in the throng of his Adherents. But upon how different Terms Disputes can now be managed, either with Dissenters or the common Enemy, I leave the truly considerate to determine. But since we are resolved to fight, I could wish our valour were more discreet, than to encounter the Enemy within our own Bowels; to controvert our Religion in the place where it is legally established. A thing not heard of in other Countries, where there is a greater Peace and more outward Religion. But I shall close up this Topick with setting down what is usually observed upon this Subject, viz.

E ;

1. That

1. That Religion is like neither to get nor save by Disputes. 2. That Disputes on this subject may have the ill-luck to make some suspect the truth of all Religion, because it is so much controverted. For weaker Heads seeing the Roof totter, are apt to suspect there is no firmness in the foundation ; and to conclude nothing is certain, if any thing be question'd. 3. That in so great a mist of Disputes, many may grow halting and luke-warm, and think it their only safety to stand still, or sit down in Neutrality. 4. That for one sin Disputes have cured, they have begot innumerable. 5. That the strength and practice of Religion have been sensibly impaired, since by the distemper'd heats of Mens Spirits it hath been rarified into subtil Controversies. 6. That suspence of Judgment, and exercise of Charity were safer and seemlier for Christian men, than the hot pursuit of those Controversies, wherein they that are most fervent to dispute, are not always the most able to determine. But what is more natural to the present purpose, it should seriously be considered, That the People are neither to be confuted of their false, nor established in the true Notices of Religion, by *Doubtful Disputes*, but *plain Catechetical*

ecclesiastical Doctrines. And as to our selves of this Church, seeing there can come nothing of our Contentions, but the mutual waste of the parties contending, till a common Enemy dance in the Ashes of us both; I shall ever wish, and most heartily pray, that the strict commands of Peace and Unity, so frequent in the Gospel, may at the last so prevail in this Nation, to the burying and utter oblivion of strife, together with the causes that have either bred or brought it up: That things of small moment never disjoyn them, whom one God, one Lord, one Faith, one Spirit, one Baptism, bands of so great force, have linked together: That a respective Eye towards things wherewith we should not be disquieted, make us not unable to speak peaceably one to another. Finally, that no strife may ever be heard of again, but who shall hate strife most, and pursue peace with the swiftest paces.

C H A P. XI.

Preaching, what it is : the several ways thereof used by the Church. What kind of Preaching among the Old Jews, and Primitive Christians. The Homilies considered.

HAVING in the antecedent Chapter discharged Disputes and Controversies from being any suitable and proper means of reducing the Dissenters of our own Church, or winning the Members of the Roman : The next thing pretending to our healing is Preaching, which I here take to be *An open, solemn and Authoritative publication of Divine Mysteries.* And this the Church doth two several ways : 1. As a Witness. 2. As an Expositor.

And first, The Church Preacheth as a Witness, by publick reading the Sacred Scriptures, and by relating and testifying the Divine Truths which God in the inspired Volumes hath consigned her. And that this is no spurious sense of Preaching, we have him to assure us, who well understood the sense and importance both of the *Word* and *Thing*.
For

For in *Acts* 15. 21. the reading of *Moses* in the Synagogues every Sabbath-day, is by *St. Paul* in the genuine and native signification of the Word, styled Preaching. That this Preaching of *Moses*, was a naked reading of his Law, we have a whole cloud of Expositors to attest it, besides the clearness of the thing it self. But I cannot be of their judgment who assert, That neither the Ancient nor Modern Jews had any such thing as weekly Preaching upon any part of the Law of *Moses*, and that upon this ground solely conclude the preaching of *Moses* to be meer reading. For we find that the Old Jews had divers Men among them, who used to contribute their Talents to the Exposition of the Lesson that was read: and these in ordinary course were the Sons or Scholars of the Prophets, who were trained up in learning of the Law, and at the age of Thirty received the Title of Doctors; and till they obtained the Grace of immediate Inspiration, or the Spirit of Prophecie, they continued to expound the Scriptures (not by Revelation, but) according to that knowledge which the ordinary blessing of God upon their Studies was able to compass. Answerable whereunto (as some think) was that custom

custom among the Christians, mentioned 1 Cor. 14. 29. And also those Disciples of the Prophets of the New Testament called Doctors, because they were admitted to teach in the Church. But for mine own part, I rather understand the Word Doctor in St. Paul, of all such Presbyters as had abilities of Preaching and Teaching the People in their Assemblies. And that Presbyters and Doctors were all one, we may conclude from *Tertull. de Prescript. c. 3. Quid ergò si Episcopus, &c.* What then if a Bishop, if a Deacon, if a Widow, a Virgin, if a Doctor, if even a Martyr shall fall from the Rule? In this Catalogue of principal Ecclesiastick Orders, Presbyters must be understood by Doctors, unless we will deny them to have any room among the chief Ranks of the Church; which were both false and absurd. And that incestuous person, with an Opinion of whom the *Corinthians* were put up, was (as is observed out of *Chrysostom* and *Theoderet*) one of their Doctors, that is, one of the Presbyters of that Church, that exercised the Office of Preaching, and by that means bore a great sway among the People,

But to return to the *reading of Moses*, which began with the Moral Service of the

the Synagogue; when we find that the Mosaical Law was distinguished into Divisions answerable to the number of Weeks in the Year, that the whole Law in that space might be read over: correspondent to which Lessons out of the Law, there were others out of the Prophets: one of which the Holy Jesus took for his Subject at *Nazareth*, when after the manner of the Jewish Doctors he made his Exposition, *St. Luke* 4. 16. And he did the like, *St. Mat.* 9. 35. where he is said to teach [*Διδάσκειν*] in the Synagogue; which might be done without any pretension to such Authority as was supposed in *Κήρυκεν*, in Preaching; which in the Christian use of the word in the New Testament differs from Teaching. Christ did both, *St. Mat.* 9. 35. He taught the Law, and preached the Gospel: At Thirty years old he expounded *Moses*, as a Doctor (before which time the ancient Church made none Presbyters) and at the same time he preached the Gospel of the Kingdom. But still the matter is plain enough, that the bare reading of *Moses* in the Synagogues, is Preaching in the proper meaning: which sort of Preaching is still practised in the appointed Lessons of the Church. The former out of the Old Testa-

84 The Primitive Institution.

Testament, being derived like many wholesom things from the Synagogue; and the Second Lesson out of the New Testament, which was appointed, as most suppose, by the 16th Canon of the Council of *Laodicea*, celebrated in the year of Grace 364. Albeit *Justin Martyr* (who lived in the Second Age) seems to give the Lessons an elder date. For in his second Apology, he tells us, how all those who abide in Cities, and the adjacent Countries, meet in one place, on the day called Sunday; and the *Ἀπομνημονεύματα*, the Memoires and Records of the Apostles, together with the *τὰ συγγράμματα*, the Writings of the Prophets are read unto them, as far as the time and occasion serves: And that the Reader ceasing, the President in a Speech makes an Exhortation that they would imitate those good things which had been read. From which it is evidently to be concluded, that the Church in the first and best Ages of Christianity preacht as a Witness, when she read, and thereby attested the truth of the Holy Scriptures. And all men are in some degree capable thereby to be edified. For there is none understands the Scriptures so well, but he may improve by hearing them read in the Church. And
if

if we
it is v
is rea
that
was i
other
than
mean
so lon
Mist
and c
plish
2.
such
be fu
all v
readi
Preac
and e
is my
season
which
And
in ou
too h
ly cel
Hom
to sup
of Pr
peopl
also t

if we look into the Efficacy of the *Word*, it is wonderful that it should be less as it is read, than as it is expounded; seeing that the one is the Word of God as it was inspired by the Holy Ghost, and the other can no farther be so accounted, than as it keeps close to the sense and meaning thereof; which is not so easie, so long as Men are subject to Errors and Mistakes, and have base Ends to serve, and carnal Circumstances to be accomplished.

2. But because all men ought to have such a knowledge in God's Word as may be sufficient to Salvation: and because all will not attain to so much by bare reading thereof, therefore the Church Preacheth as an Expositor, by discovering and explaining what in Sacred Scripture is mysterious and obscure; and by a seasonable application of those things which are more obvious and evident. And in this sense Preaching is an Office in our own Church, which cannot be too highly magnified, nor too frequently celebrated, if it be agreeable to those Homilies which were intended, not only to supply those who have not the Gift of Preaching, sufficiently to instruct the people committed to their Cure; but also to be a wholsom Rule, by which even

ven those who are able to preach should guide themselves in that publick Ministry.

But if Discourses at this day made in Pulpits ought only so far forth to be accounted Preaching, as they are agreeable to the Churches Sermons ; then all is not Preaching which bears that name, and takes up the Circumstances thereunto allowed.

In the pious Sermons of the Church, we find Principles of Christianity solidly explained, Rules and Motives of honest and holy Life clearly laid down, and Perorations and Perswasions to continue therein, devoutly and charitably directed and applied. I shall not draw this into comparison; but only say, That I hope there is none need think it any diminution or disparagement to his Parts and Learning, to write after such a Copy. And however the Homilies may be decried through popular Ignorance, Prejudice, and Passion, yet no doubt but they are still necessary upon their first design, which was to help the Inabilities of some, to restrain the Indiscretions of others, and to take away those strifes about what is fitting to be preacht, caused by the variety of Mens Judgments, the extravagance of their Fancies, and the Byasses of several Interests. And

And as for the Homilies of this Church, they deserve a much better esteem than generally they receive ; and would need no elaborate Vindication, if duly considered in their circumstances. For in the first place, they are to be looked upon as popular Sermons, fitted unto the Capacities and Conditions of the Vulgar ; who being more led by Passion than Reason, have need of such Discourses, as will rather regulate their will, than inform their judgment. They standing in more need to have their Hearts and Consciences wrought upon for good Life and Conversation, than their understanding and apprehension with any curious piece of Learning or Science. And that the greatest share of the Church-Homilies deals herein, there will need no other proof than their diligent perusal.

In the Second place, The Church-Homilies are not to be looked upon as her Dogmatical Resolutions and Positions, but as they contain godly and wholesome Doctrine [Teaching] and necessary for the times when they were composed. For so much we are taught in the 35. Article. And therefore I humbly suppose, that every passage in the Homilies is not to be pressed for the Faith

Faith and Doctrine of the Church, but that the whole ought to be considered as confronting the evil Opinions and Manners that at their composing were held and practised: and if ought of either be remaining, the Homilies may still be needful upon their Primitive account.

In the last place, the very time in which the Homilies were compiled may excuse many a Period therein. For our Ancestors were lately come out of Popery, and conversed daily with Persons of that Perswasion; and therefore severe dehortations were requisite to preserve them from Apostacy into those Practices out of which they had so lately been recovered: which makes it no wonder if Enforcements and Exhortations to that purpose, &c. are sometime too hardly stretched. And as for mine own part, I am so far from undervaluing the pious Sermons of the Church, that considering their circumstances, I greatly esteem them for their own *Worth*, and respect them above any other for their *Authority*.

And as to those who reject Homilies upon the account that Apochryphal Writings are not to be used in the Church, it may suffice briefly to reply,

I. That

1
pub
tive
that

2

Paul
was
used
ters,

Euse
this
of 7
judg

c. 2

3

(not
Job
mea
Serr
supp

4

wh
prin
Eve
ex t
be t
app
to b
Chu
infr

Vid.

1. That Apochryphal Writings were publickly read in the Church in Primitive times: as the Epistle of *Clemens* in that of *Corinth*.

2. That *Hermes* (the same whom St. Paul saluted, *Rom.* 16. 14.) his *Pastor* was publickly read in the Churches, and used by some of the most ancient Writers, and thought highly necessary. *Vide Euseb. l. 3. c. 3.* What may be said to this purpose of the *σειχαιῶν συγγραμματα* of *Theophilus B. of Antioch*, I leave to the judgment of others. *Vid. Euseb. l. 4. c. 23.*

3. That in the Reformed Churches (not long since) *Calvins* Sermons upon *Job* were publickly read, by which means (saith *Beza* in his Preface to those Sermons) the want of Preachers was supplied.

4. That it is all one to the People, whether the Sermon was made and printed in 1587, or on the last Sunday-Eve; whether it be out of a Book, or *ex tempore* of the Brain, if thereby they be truly edified. The Council of *Vans* appointed the Homilies of the Fathers to be read by the Deacons in those Churches, where the Presbyters through infirmity were absent, *Concil. Vassu. c. 4.* *Vid. Mr. Hooker Eccles. Pol. lib. 5.*

5. That

5. That there is more security in a *Homily* than a *Lecture*; as there is in the Learning, Piety and discretion of many, than a single person. In short: there can be no mischief in the word [*Homilies*] seeing the best Sermons (St. *Chrysostoms*) that ever were writ by any but an inspired Pen, bear that Title. *Homileticus* and *Tractator* are often used indifferently: and the latter is sufficiently known to signifie a Preacher, as *Tractare* to Preach, among the Writers of the Latin Church. And the Exposition *Augustine* made upon St. *John* is called *Tractatus*, &c. And the Reason of the Name, was the handling of the Scriptures that had been read; the custom being to Expound or Preach upon such Portions of Scripture as were appointed for the Lessons of the Day; as hath been observed out of *Justin Martyr's* Second Apology. Something of this has been in use with our own Church, when the Sermon was spent in pressing the intention of the Gospel for such a day unto the people; which is still the custom of the Romanists.

But leaving every one to his own Sentiment herein, I cannot perceive why in stead of villifying the old Homilies, we should not rather desire a supply of

new

new o
ar O
Body
the
That
struct
unlik
serve
Bu
tion
stand
mon
instr
chisin
comp
that
prop
fenti
fixed
gion
to b
Cha

new ones : such as may contain a familiar Orthodox instruction in the whole Body of Christian Doctrine, and of all the capital Duties therein required ; That thereby an Uniform way of instruction might be maintained as no unlikely means both to regain and preserve Peace and Unity in this Church.

But without further pursuing the notion of Preaching, we will here understand it in the most trodden and common acception, namely, as *A way of instructing the people contradistinct to Catechising* ; and to which it *stands in usual comparison as strong meat to Milk*. Now that Preaching in this obvious sense is no proper means to recover us of our Dissentions, and to beget in us a sober and fixed Judgment in the things of Religion (as it is generally supposed) comes to be made manifest in this following Chapter.

C H A P. XII.

Preaching insufficient to restore our Dissenters. Catechising proper for that purpose, &c. A Scruple removed.

THat Difference which Divines make of things necessary to Salvation, either as a *Means* without which it cannot be had at all, or as *Commands* without whose observation those cannot be saved to whom those Commands are given, might have place here, if we were to speak of Preaching, as by some it is looked upon, for an Instrument without which not one poor Soul can be delivered from destruction, nor any Sabbath hallowed either by Priest or People as God requireth. Which was the Opinion of T. C. and is still of his Profelytes. But it belongs not to the purport of this *Discourse*, to set down how far *Preaching* (in the common Notice) is necessary as a means of Salvation: For then we must descend to particular Persons, in respect of whom the true value of its *necessity* must be taken, seeing that none will say it can be alike necessary to the Salvation of all.

There

T
wor
mo
yet
ved
Inf
year
be
and
and
fon
vati
acco
tho'
they
B
nece
not
fix
men
evid
this
who
adm
mos
the
vers,
and
mos
A
Unc

There is none shall give more to the worth and necessity of Preaching, and be more frequent therein than my self. But yet I doubt not, but that a man may be saved without it. For if a person who in his Infancy hath received Holy Baptism, at years of *Discernment*, shall by *Catechism* be minded of all that he then *vowed* and *promised*, and be careful to *believe* and *do* them, I see not what such a Person wants of being set in a state of Salvation, that with equal esteemers can be accounted necessary as a means thereof; tho' he *knew* no more of Preaching, than they in *Act. 19.* did of the Holy Ghost.

But let Preaching be a means never so necessary to save our Souls; yet that it is not so suitable and proper to reform and fix our erroneous and inconstant Judgments (as is conceived) seems clear and evident upon the force and obviousness of this single instance; namely, That those who have been, and still are the greatest admirers of popular Preaching, and the most eager hearers of many Sermons, and the most restless followers of several *Lecturers*, have notwithstanding all this, been, and are, 1. The most inconstant, 2. The most erroneous in their Opinions.

And first, as for their Giddiness and Unconstancy, there needs no other demon-

demonstration thereof, than their rowling from one Opinion to another. For if they have stuck fast to any one, yet that being evil, their adherence thereunto ought not to be accounted *Constancy*, but *Perverseness*.

Now if we enquire into the cause of this fickleness of judgment so notorious among the zealous Sermonists, and *Vulgar Sectaries*, we shall find that it is a want of Catechizing; and that they were never duly instructed in those Primary Principles of Religion, which would have rightly inform'd and established their Judgments. Through the want whereof, they have proved like unballasted Vessels, liable to be tossed, torn, and blown about with every gust of contrary Doctrine, vented by those who were crafty to deceive; and who have proved themselves to be lineally descended of those great pretenders to Godliness and Knowledg (mention'd in the Inspired and Ecclesiastick Scriptures) and egregiously character'd, *for creeping into houses, and seducing silly women, who were ever learning, but never able to come to the knowledg of the Truth.* Vide *Euseb. Eccles. Hist. lib. 2. lib. 3, & 4.*

Nor need it create our wonder that such persons are so bad proficient in Religion

ligion
the v
befor
And
those
gress
ledg,
grou
or a

An
Serm
confi
of a
so lik
have
tive.
in th
them
they
what
pretio
want
a fal
to ch
the i
noise
their

No
Holy
them
chize

ligion, seeing they began to learn it at the wrong end, and ran to the Lecture before they had been at the Catechism. And indeed it cannot be imagined that those should make any laudable progress either in Divine or Humane Knowledge, who in the Rudiments and first grounds thereof, have had either none, or a very slight Education.

And as the most unsatiable Hearers of Sermons have proved wavering and unconstant in their judgments, for want of a timely and through Catechizing; so likewise upon the same ground they have been very erroneous and Opinionative. For this want of a plain *Institution* in the Principles of Truth, hath left them destitute of a proper Test, whereby they might be able to explore and try what is preacht, and to separate the *pretious* from the *vile*. Through the want whereof, they as greedily imbibe a false as true Doctrine; and are ready to change their Opinions according to the impression which the affectionate noise of the last Sermon has made upon their *Senses*.

Nor are they happier in their reading Holy Scriptures, than in hearing of them (thus) preacht. The Un-catechized run upon the same Rock in both.
For

For albeit the *Divine Word* is in it self the pure Fountain of all *saving Truths*: yet persons not trained up in a competent apprehension of Catechistical Principles, make it a sink of pernicious Errors; sucking Contention from the Breasts of Peace; turning the sincere Milk of Gods Word into the Poyson of Asps, and perverting the *Scripture* to their own destruction; while they make the Oracles of God not to speak their own, but such a Sense and Language, as may best adjust their Designs and *Interests*.

And as no malice proves more implacable than that which ariseth out of the Ashes of an Apostate love: So no Errors are more dangerous than those which proceed from a wrong interpreting and application of *the Word of Truth*. And as those whose fancy has been playing with sounds, think every thing they hear is tunable to their fancy: So those whose minds are once infected with evil Opinions, think every Text speaks according to the Opinions wherewith they are infected. And it is an Hypothesis will meet with few Adversaries, That Men who are prejudiced and prepossessed with Errors in Religion, cannot be reduced but by getting them therein

there
neve
perf
this t
Hou
Rock
wind
fore
laid,
on th
away
false
to be
Build
that
And
Eleme
quickl
up to
ctice,
to the
of Ch
But
is a Pl
becaus
or son
them t
this for
withsta
thereof
enough
deratio

therein rightly principled, which was never yet attempted but by solid and perspicuous Catechizing; it being by this that Men prove in Religion like the House in the Gospel founded upon a Rock, which by no force of storms and winds could be subverted. And therefore if this *ground-work* be not surely laid, all *superstructures* in Religion lie upon the loose Sand, and are easily washt away by the insinuating suggestions of false Teachers. And what is yet further to be considered, we see the rest of the *Building* sink with the Foundation: if that be shaken, all will go to ruine. And Christians not well grounded in the Elements of Truth and Holiness, will quickly be perswaded to give themselves up to any wild Opinion, or loose Practice, and turn Schismatick or Traytor, to the great hazard and confusion both of Church and State.

But if it be objected that Catechizing is a Plaister too narrow for our Sore, because it cannot reach those whose Age, or some other Circumstance, excludes them the number of those for whom this sort of *Instruction* is appointed, notwithstanding they have no less need thereof than others: To this it will be enough to return the succeeding considerations, viz.

F

I. That

1. That the Church obviated this Scruple, when in the last Edition of the Liturgy, she appointed the Catechism to be learned of *every person*. And in her Fifty ninth Canon enjoyn'd the Clergy to instruct all the ignorant Persons of their Parishes in the publick Catechism. And that those who bear the heavy load of many years might not decline this way of *Institution*, they may see it founded in the Apostolical practice; which was to Catechize the adult; as before was observed.

2. To be duly instructed in the Principles of Christianity, is a duty incumbent upon all, who by the *Knowledge* and *Practice* thereof hope to be eternally saved. And therefore if the Aged be therein ignorant, they have more reason to blush at their ignorance, than to be thus instructed; and with diligence and humility to wait at this *Gate of Knowledge*, rather than with scorn to disdain it.

3. If the Elder sort have either not been taught at all, or have forgot the chief Heads and Catechetical Fundamentals of Christianity, they now meet with a fair occasion both to learn and call them to mind. For by being present and attentive in hearing the Young-
er

er
ma
no
hav
the
tim
ran
the
Phy
ral
ed t
hith

The
th
P
O
C

B
tech
man
A
in a
Peac
it tak
are t

er Catechized, the Ancient (and all) may be brought to know what they do not understand, to remember what they have forgot, and to be inform'd in what they have erred. So that at the same time Catechising will instruct the *Ignorant*, remember the *Forgetful*, and inform the *Erroneous*: and therefore administer a Physick proper and futable to our several Maladies: which cannot be pretended to by those other Methods, that have hitherto been so eagerly pursued.

CHAP. XIII.

The Benefits of Catechizing, 1. In respect of the Civil State. 2. The Clergy. 3. The People. The Mischiefs of private Schools. Objections against the constant practice of Catechizing removed.

BUT besides what has been discoursed, there are other *good Effects* of Catechising, which at least may be as so many motives to enforce its practice.

And in the first place, Catechising is in an eminent manner conducive to the Peace and Welfare of the State; because it takes care that the Younger sort, who are the hopes of a Nation, be duly edu-

cated in those Principles, on whose practice the safety and happiness of a State depends. For to sow in the pure minds of *Youth* the Seeds of Vertue and Truth, before the Tares of Vice and Error, and the Weeds of the *World*, have canker'd and spoiled the Soil, is by the consent of all wise men, a point of incomparable force and moment for the well-ordering and Government of all kind of Societies, and for making Commonwealths ever flourishing and happy. For by the means of Catechising, the Younger sort will be planted and grow up in a due Conformity and Obedience to the Laws in being; which is undeniably a proper expedient to uphold *States* in the Terms wherein they are, and to free them from the danger of being so easily obvious to alteration and change. For the Opinions, of what nature soever, wherewith we are first season'd, are of double force to any second Persuasion and *Usages*. And this makes the *Spanish* Nation early and careful in Catechising their Children; by which Method (ever since its use) they have not suffer'd the least *disturbance* and *alteration* in Church or State. That *serious* people having largely experienced the Truth of their own saying: *No es menos importante*

tante el ser de la Doctrina que el de la Naturalaleza. And in confirmation of this remark, it were easie to load the Margin with a numerous Quotation, and the Line with a tedious recital of many excellent Passages out of *Plato, Aristotle, Socrates, Seneca, Tacitus, Agell*, and almost all the learned Heathen: *Plutarch's* Education of Children doth abridge them all. But we need not go sharpen our Tools with the Philistines, seeing an Israelite can do it better. For *Solomon* is plain, That the way to have Men Religious and Honest; to be peaceable both in Church and State; is from their Childhood to train them up (the Margin) to Catechize them, in the Duties that they owe unto both, *Prov. 22. 6.* And the Ecclesiastick and Politick Parents, as well as the Natural, will find great safety in observing the wise advice of *Ben Sirach.* *Bow down his neck while he is young, and beat on the sides while he is a child; lest he wax stubborn, and disobedient, and so bring sorrow to thine heart.* *Ecclus. 30. 12.* But there needs hereof neither illustration nor enlargement. And therefore we shall close this Period with that excellent Spaniard, *Son los afetos en la Ninez como el Veneno, &c.* Vices in Youth are as poyson, which

if it once take seisure of the Heart, the paleness it introduceth no Physick can remove. *Saavedra, Idea de un prin. pol. Christ. p. 8.*

Obedience, by a Catholick agreement, is the *Crown* and *Pillar*, the *Glory* and *Strength* of all Government. But this Obedience can never be firm and durable, if it be not founded in Conscience. For according to the information of *this*, we shall find the expresses of the *other*. And notwithstanding that unparallel'd Villanies have been every where acted under the pretence of Conscience, yet this is so far from making it reasonable to neglect and deride Conscience, that it should engage us by all good means to have it so regulated and instructed, that it may be no less serviceable to Peace and Union than it hath been (the pretence) to carry on Dissention and Schism. And we need not doubt but a right Conscience will as powerfully oblige to *Peace*, as an erroneous instigate to *Sedition*: And that if Men were once fully Catechised in the Duties of the *Second Table*, they would no longer be able to resist the Ecclesiastick or Secular Power under the *Banner* of Conscience.

In

. In the second place, an Unanimous use of Catechising the People in the same things, will not a little redound to the credit of the Clergy. For by this means they will testify to the World their *Harmony* and *Consent* : That they all teach the same things ; and are not, as for lack hereof some imagine, like the Naturalists two-headed Serpent, pulling contrary ways, but all looking on the same Objects as the Seraphims on the Mercy-Seat.

And doubtless one end of a Church-Catechism was to preserve an Uniform procedure in teaching the Common grounds of Religion. It being requisite and convenient, that they who profess but one God, one Christ, one Baptism, and one Gospel, should consent and be trained up in one Catechism. The inconvenience arising from the use of divers, being observed by Pope *Clemens* the Eighth, caused him to have a Catechism compiled, which, exclusive of all others, should be taught in all those Countries that call themselves Catholick. *Ut sublata moderum docendi varietate, uniforme, faciliusq; instruendi idiotas & simplices de rebus fidei exercitium reddatur* ; saith the *Congregatio Reformationis*, which revised and approved it,

And in the *Geneva* Liturgy, we find their Pastors limited not only to the same Catechism, but also to how much thereof they shall teach every *Lords day*, without any interpolations of their own. A thing which ought carefully to be provided for in our own Church: For if the Clergy be either left to a liberty of using divers Catechisms, or to use the Churches as they please; and under a pretence of the *legal Instruction*, take a more secure occasion to instil into the minds of the unwary people their own Opinions and Fancies, they may most maliciously deceive the intention of the Church, and for feeding, poyson their *Congregations*. They will prove false to their trust, and most perniciously contradict the name they bear. For the Clergy are Catechists in the most important sense of their Office, and are bound by that Title not to sound their own words, but to eccho and repeat what the Church has spoken; not only the Words and Syllables, but the sense and meaning.

But if the Clergy were never so unanimous and diligent both in the interpretation and practice of the Catechism, the benefit thereof will not be so visible, while there are those who unteach in private what is taught at Church. Which
is

is the undermining practice of many of those *Petite* Schools, wherewith the Nation is furcharged and abused. The most whereof being subservient to no better end than to give the *Youth* an ill seasoning as well in the Rudiments of Religion as Grammar. And albeit the redressing of this mischief has been piously recommended by the Sovereign Head of this Church, to *Persons* proper for that purpose; yet it is to be feared that the issue will be rather an *Encrease* of *Licenses*, than any *Abatement* of *undue School-Teachers*, contrary to the 77 and 79. Canons.

Till *Israel* wanted Smiths of their own, they never went to the *Philistins* to sharpen their Mattocks. It seems no less a want of Policy than Affection in the Church, while her own Breasts are full to suffer her Children to suck such Nurses, as with their Milk will infuse *Disobedience* against her.

The Jesuites usually say, That they never doubt to replant their Religion, where they have once planted a Colledge; because this being obtained, they will have opportunity to instruct the Youth (which is an employment they every where labour to engross to their Society) whereby they fear not but in time to eat out the Fathers *Principles* with

those they shall instil into the Son. And the present state of Affairs will easily turn this into no unseasonable Allusion.

But in the last place, the unanimous usage of the same Church-Catechism, and the modd'ling, ordering, and directing all publick Instructions according to this *Form of Sound Words*, will bring no less safety to the People, than Honour to the Clergy. For by this means the people will be delivered from the fear and peril of hearing contrary Doctrines, and consequently be edified and built up in such an Uniformity both of *Belief* and *Manners*, as may at once secure as well their Conversations as Judgments from Ungodliness and Error; which yields a fair probability of closing our present *breaches*, and preventing future.

And now seeing that the welfare of the State, the credit of the Clergy, and safety of the People do greatly importune and sollicite the practice of Catechising; there is nothing on the Clergies part that can retard it, but what I should be loath to name or imagine. But if it be said in behalf of the Laity, That Catechising being a constant repetition of the same thing, will so cloy the people, that they will grow weary of Gods House; to which we see them sufficiently

ently backward, even when they are there entertained with variety: Then I shall only wish all those of the Holy Function maturely to consider,

1. How low they have sunk in their esteem with the people, since their Office was so much devoted to please *their* humours.

2. That they ought not so much to respect the Peoples Fancies, as proficiency in Religion; the informing of their judgments, and directing their Consciences, and not the humouring of their caprices, ought to be their chief aim and travel.

3. That they cannot deserve the Name of Guides, who are ruled by those whom they should rule: the issue whereof will be no better than that of *the blind leading*, &c.

4. That if Catechising be a way of Instruction, which will best preserve the Unity and Peace of the Church, and most solidly and securely advance the edification of the people; then there is no need to be solicitous for any other ends or interests.

5. And as for the constant repetition and audience of the same Truths necessary to Salvation (as they are the Contents of the Church-Catechism) it may be justified by that old saying [*Nunquam satis*]

satis docetur, quod nunquam satis discitur ;] Those Lessons can never be too much taught, which can never be too much learned. For repetition in this case is to make the Catechism, what indeed it is, the Words of the Wise fastned like Nails by the Masters of Assemblies. And though in all the blows of the Hammer the act be the same, yet there is no stroke superfluous, while every one tends to compleat the Work. We may bring the same quarrel against *reading Books*, and *hearing Sermons* : for they are but old matter in new words ; and if stript of *Dress* and *Disguise*, they would easily be discerned to be but so many varied repetitions. In Religion, if any thing be pretended to be *new*, we may safely conclude it is *false*.

6. But to evacuate the whole Objection, a diligent Catechist will find enough in the Church-Catechism to entertain his Congregation with variety, and to delight and profit all but *itching Ears*. For it wants nothing that is requisite to defend us in our *Journey*, or to save us when come to our *long home*. And those who are therein duely instructed, will find themselves so sufficiently guarded, that no Machinations of Heresie or Schism will be able to batter or undermine them.

them. Indeed the diligent use of Catechising will be its best Vindication, and most effectually answer all Objections against it. And without all Controversie, there was never a greater necessity of enforcing what we now treat of, than the conjuncture wherein we live. For we see Satan is let loose, and lays hard at the Souls of Christians; not only by such Opinions as disturb our Peace, but would utterly destroy our Christianity. Insomuch that we have great need to speak to every one, as that famous Anchorite to his Pillars upon the approach of an Earth-quake, *Stand fast, for ye shall be shaken*: And stand fast we cannot, if we want a sure Foundation in Religion; and this cannot be expected, where it is not laid in a full and timely Catechising.

C H A P. XIV.

The Church-Catechism to be preferr'd before others, for its Authority, Usefulness, Accomplishment, Contents, &c.

BUT if after all that hath been or can be said concerning the antiquity and benefits of Catechising in general, or
more

more particularly in regard of its necessity and advantages in respect of the present temperament of our own Nation, it should be disputed what Catechism ought to be of publick use : I shall return, first, that although there are many excellent Catechisms both in our own and Foreign Languages, composed by private persons, out of the consideration of the great emolument accrewing to the People from this of Teaching ; yet there is none which with those of this *Communion* ought to be of equal esteem with the Catechism of the Church, if we consider, as we ought, its Authority, Usefulness, and Accomplishment.

And in the first place, as for its Authority, the Church-Catechism hath no less pre-eminence above others, than the Decrees of Councils above the Instructions of a *private Spirit*. For the difference betwixt this and Catechisms penn'd by particular persons, is like that between the Laws and Statutes of the Kingdom, and the advice and judgment of private Subjects.

This is not to cast any imputation or disrespect upon those Catechisms penn'd by *grave and learned Divines* ; which are good in themselves, and useful in their station : but to shew, that the Church-Catechism

techism commands of us a peculiar Veneration, by reason of its publick Authority.

In the next place, by virtue of its Authority, the Church-Catechism hath an especial Usefulness, in being the common Test by which we may try who are of, or against our Communion. It is likewise an excellent Form of Religion, whereby particular persons may examine their own Opinions and Sentiments, and give an account of their *Faith* to those who would therein either *establish* or *subvert* them.

In the last place, the Accomplishment of the *Church-Catechism* greatly enhaunfeth its Commendation. For if its Contents fall under an upright Review, it will merit no less praise than those Compositures, which are so exact, that they are neither defective nor redundant. For although some have objected its deficiency, as not taking any notice of the great Points of Faith, Justification, Sanctification, &c. It may hereunto be truly answer'd, That these Points are rather briefly exprest, than totally omitted; and that it is not the omission, but the short and Orthodox Expression thereof, which is the ground of the Exception. But if the nature of a Catechism were right-
ly

ly weighed, it would be no Objection against the Churches, that some things are therein either more darkly or more succinctly set down. For if every point of Doctrine were in a Catechism discuss'd at length, it would lose and forfeit its Name. But besides all this, it is easie for a *Clerk* of ordinary *Industry* and *Letters* to make all those Points plain and obvious out of the *Church-Catechism*, whose want is objected against its compleatness. And we have no reason to wonder or repine, that the Church hath left something to exercise the labours and abilities of her Clergy.

But to conclude : If we maturely examine the Catechism, we shall find therein such a natural evenness in the Method and Stile, and such a consistency and soundness in the Matter, as is not in any like composition easily to be matcht. As for the Introduction, it naturally carries us to all the circumstances of our admission into the Church, shewing when, by whom, after what manner, and by what means we became Christians. Next, it acquaints us with the great Priviledges, Benefits and Duties of Christianity, as also how by solemn Vow we stand obliged to perform them. The Question is *plain* and *short*;
the.

the Answer full and *pitky*. wnd the Compilers thereof have manifested a singular wisdom and care, in delivering the Rule in the fewest and plainest words. For if they had loaden it with long indicative Periods, they might at once have both puzzl'd the understanding, and oppressed the memory of those tender Capacities for whom chiefly it was designed.

If we look into the principal Chapters of the Catechism, the Church therein has followed the Copy of the best and ancientest Catechists: For like them, she hath reduced to four general Heads, all that is truly necessary to Salvation. For retrenching what is but artificially necessary to acquire the Felicity of the future state, all truly necessary thereunto, is reduceable, 1. To Faith, or things to be believed. 2. To Obedience, or things to be done. 3. To Prayer, or things to be received. 4. To Sacraments, or things to admit and establish us in the Church.

As for the things we are to believe, they are summ'd in Twelve Articles, bearing the Name of the *Apostles Creed*, because it was either of their composing, or contains the substance of all which they taught to be necessary for *single Belief*;

lief; and was collected by Apostolical Men, out of their Writings, into this Form or Breviary that we now profess.

As for Obedience, the Decalogue is its Rule and Object, which compriseth a pure draught of practical Duties.

Prayer, which makes another Head of the Catechism, is an Auxiliary to the two former; for unless we beg and obtain the Divine Assistance, we can neither believe nor obey as we ought.—

Know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God without his special Grace, which thou must learn at all times to call for by diligent Prayer. And the most absolute Form and Pattern of this Duty, is that which Christ collected when he reformed their *Euchologus*, out of the Traditions of the Elders, and recommended to his Church, and which bears his Name, *The Lords Prayer*.

The Sacraments are the fourth Head of Catechism, which God ordained in compliance with Mans infirmities and weakness. For being that those things which concern the *Endless Welfare* of the Rational Soul, are like it self of Spiritual and Divine Nature, and therefore not easily to be comprehended by those who have

have their Understanding limited by their Senses ; it pleased God to appoint certain *Holy Rites* called Sacraments ; which by outward and visible Signs represent unto us that inward and Spiritual Grace which he bestows upon us ; and which are also means whereby we are partakers of that Grace, and Pledges to assure us of that participation.

C H A P. XV.

An Account of some Objections usually brought against the Church Catechism.

IT hath been generally observed, That Zeal, if it be not soberly governed when it striveth against any thing, that either in reality or but appearance, opposeth Religion, doth usually proceed with so great impetuosity, that Religion it self is in danger. And as it not seldom falls out, That an over-eager desire to pluck up Weeds, doth hazard the extirpation of the good Grain ; so a sinister zeal against what is Superstitious, or but so pretended to be, doth often put both the Truth and Practice of Religion into suspense and debate. And although this is an Observation which might

might be easily attested through all the *Periods* of the Church, yet we need not look so far back for Testimony thereof, if we revolve what has happened among our selves within the Annals of our Memory. For we have seen the malice of the *Detracting Spirit* of Faction and Sedition exposing every Institute of the Church to contradiction and reproach; accounting it Argument enough to abandon every thing used by the Church, on which there could any way be fasten'd the odious Names of *Popish* and *Superstitious*.

And though this might be exemplified through the whole Body of the *Churches* Liturgy, yet the present Theme obliges me to remark only such Cavils as with greater speciousness are brought against the Catechism. For as for other Exceptions, the smallness of their importance renders very needless to return them any solid answer.

Now the first thing objected against the Catechism, respects its two first Questions, which are traduced as superfluous and trifling, as being to no more purpose, than to ask what we know already, and to be informed of that which we perfectly understood before: Seeing that usually falls out, that the Catechist is

well

well acquainted with the Catechumens
Name, and all the circumstances of its
composition. Now seeing that Catechism
pretended to be an Abridgement, and
that all know how it is the proper
Duty of Abridgements to leave out no-
thing necessary, and to take nothing un-
necessary in; the Church Catechism will
be far from deserving the Name of an
Abridgement, if its very essence, or a-
ny thing therein be Surplus and Re-
dundant.

But this Objection will appear of
small force and importance, when it is
considered, that the Church in her Ca-
techism observes the Method which is
natural to Discourses fram'd by Question
and Answer; whose entrance is ever
with some familiar Interrogative agreeable to
the matter which is to be discoursed.
And seeing that the Church in her Ca-
techism designed to instruct the igno-
rant and younger sort the Principles of
that Religion which they profess, it was
very proper to begin her Instruction
with an enquiry for that Name in
which they first undertook that Pro-
fession.

And in this respect our publick Cate-
chism is more apposite and genuine, than
either the *Roman Catechism* established by
Pope

118 The Primitive Institution.

Pope Clement the Eighth, or that of Geneva annexed to their Liturgy : for after a long Preamble, the one begins with, *Quidnam Doctrina Christiana ?* The other with, *Quelle est la Principale fin de la Vie humaine ?*

But the entrance of our Church-Catechism will be further vindicated from the imputation of *levity* or *superfluonsness*, when it is rightly considered, That it doth naturally guide the Catechised to the knowledge of what most nearly imports him : For (as 'twere by the hand) it gently carries him to all the concerning circumstances of his admission into the Church ; by whom ; at what time ; and after what manner, he was made a Member of Christ, or received into the Congregation of his Flock, and had a Right conferr'd upon him to partake of all the Promises and Priviledges of the New Covenant. Baptism being an inauguration into that Religious Society which Christ founded.

And as we read that the People of God have from the beginning had names of special signification (as *Adam, Chava, Abram, &c.*) whereby they were put in mind of some signal mark of Gods Providence toward them, and of their bounden duty of being piously thank-
ful :

ful: So the Catechised, when he is demanded the Name in which he became a Christian, it minds him of his obligation: 1. To depart from Iniquity, and thereby to walk worthy of that Name by which he is called. 2. To perform what in that Name he vowed and promised. 3. To examine his proficiency in that Religion into which by this name he was first initiate. 4. To express a thankful remembrance of Christs singular favour, that he so far condescended, as to call him after his own Name.

But the Catechumen may upon another account be first called upon for his name, because it is the badge and cognizance of that Holy Religion in which he is to be instructed, and of which he must give an account both to God and his Church, now and at the last. And superseding all other Reasons, those that have been thus briefly intimated, may (at least) assist to clear the first question and answer of the Catechism from the guilt of Trivialness, Vanity and Impertinency.

As to what is objected against the Second question and answer, it will be sufficient to reply, That our Church therein is conformable to the Primitive. For *Tertullian* (a Father of the Third age)

age) faith positively, That it was the custom of the Church in his time, to admit none to the benefit of the Scriptures, or to any dispensation concerning sacred and divine things, or to the scanning and examination of particular Questions of Religion, who could not first give a clear account of all material circumstances of their Reception into the Ark of Christ's Church. By whom, at what time, and after what manner they were received (which are the Ingredients of the second answer in the Church-Catechism) and whether they did stedfastly believe and maintain all those general Principles, wherein there ever was an universal an unanimous agreement among all Christians. And those who could not give an account thereof, were looked upon as such who had no right to the Communion of Christ's Church, and the Priviledges of his Kingdom. This Testimony of the Churches practice is to be seen in *Tertullian's Præsc. advers. Hæretic.* A piece which was written by him, as I conceive, before the provocations of the *Roman* Clergy tempted him to turn a *Montanist*, and to be led away with the Enthusiastick delusions of that Sect. He lived in the third age, and was so high in the esteem of the humble and

and
called
Script
nolog
Th
confi
by se
Rigo
on.
if w
cour
hath
dren
the
And
look
Cha
the
its
ved
trul
N
ferti
nam
ter
as B
Isra
derr
sup
ed
Cir

and modest St. Cyprian, that he usually called him his *Master*. *Hierom. in Cat. Script. Eccles. Abraham Buchol. Chronolog.*

The imposition of the Name being confined to the precise time of Baptism, is by some looked upon as an impertinent Rigor, and tasting highly of Superstition. But they would be of another mind, if without prejudice they would have recourse to the *Use* of the Church, which hath always given Names to those Children she admitted into her Fellowship, at the punctual time of their admission: And this will be plainly discerned, if we look back unto Circumcision (the first Characteristical Sacrament) for from the time of its Institution, to that of its legal abolishment, the Male received his name at the Celebration of that truly primitive Initiatory.

Nor doth it any way evacuate this Assertion, that we read of some who had names before they were circumcised (after that admisory Rite was appointed) as *Benoni*, *Gershom*, and the Israelites born in the Wilderness; whom we may suppose not to have wanted Names, as they did Circumcision. But as touch-

Gen. 35. 18.

Exod. 2. &

4.

Josh. 5. 2.

ing the Example of *Benoni*, it affords little of Objection, seeing that at Circumcision his Name was changed. And what happen'd concerning *Gershom*, it was as the instance of the Israelites in the Desert, in this case not at all argumentative, because it was extraordinary, and when necessity forced them to dispence with Law. So that notwithstanding all this, we may conclude that Circumcision was the usual time for the imposition of Names. And the like custom has always been observed at Christian Baptism; the Church thinking it most convenient that the Baptised should at the same time receive his Christian Name, whereat he became a Christian.

But that for which the Church seems least accountable, and which makes the greatest noise, and which is objected with the fairest plausibility, is that which concerns Sureties in Baptism, whose Office is decri'd as unwarrantable, because they undertake what they cannot discharge. And the very name (of Godfathers and Godmothers) is spoken against, as a prophanation of the most Holy Name, being a Transgression of the Third Commandment. And this is an Objection which cannot be better assailed, than by laying down

down
and R
ism.
And
of Sur
Perfor
ble.
Churc
y, w
tituti
Some
out th
sified.
Office
Fathe
Cove
mis
at th
the c
perm
the s
child
has ta
this c
mon
ties c
colle
red
Luk

down a clear Scheme of the Antiquity and Reasonableness of Sureties in Baptism.

And in the first place the antiquity of Sureties, at and for the reception of Persons into the Church, is indisputable. For if we look into the Jewish Church when she was in her best Purity, we shall find, that ever since the institution of Circumcision there were still some appointed to be present, and hold out the Male to the *Mobel* to be circumcised. And the person allotted for this Office, was some special Friend of the Fathers, who is called the Master of the Covenant (but usually in Latin, *Initiatoris Arbitrator, Susceptor, Compater*;) who at the Door of the Synagogue receives the child from the women, who are permitted to go further; and entering the Synagogue, the *Susceptor* holds the child till the *Hammobel*, Circumciser, has taken away the Foreskin. And how this custom was primitively observed among the Jews, and in point of Sureties derived to the Christians, may be collected from what *Junius* has intimated upon *Esay* 8. compared with Saint Luke 1. from the 57 to the 60 Verse.

Now this custom of Sureties in the Jewish Church, need not at all reflect upon the like in the Christian. Being it was in the power of the latter to retain any Rite of the former that was apparently decent, significant, and edifying. For if every thing used by the Jew were to be rejected by the Christian, then most of our Religion must be cast out of doors. For it was not the design of our great Law-giver to abolish Judaism, but to amend, supply, and heighten it. Besides, we find not that those who were, or are the greatest Impugners, and most impetuous gainsayers of Sureties in Baptism, ever did it upon the account that it was a Rag of Judaism.

But how dark and questionable this custom may seem to some in its derivation and pedigree, yet its practice is clearly to be found in the first times of Christianity. As they must needs know who have observed how frequently *σύντακτοι* and *Ἀνάδοχοι* occur in the Greek Fathers; and *Susceptores*, *Sponsores*, and *Fidejussores*, in the Latin. And how in both, the words signifie and refer to *Undertakers* at Baptism. *Platina* ascribes the Institution hereof unto *Hygin*, who, saith he, ordain'd, that at the least one *Patrimus* or *Matria* should be

pre-

present at Baptism, and there hold the Infant till he was baptised. *Patrimas* and *Matrima* are old Words, which by new imposition denoted those who undertook for the Vertuous and Pious education of the Baptised.

Now if it be granted, that *Hygin* Bishop of *Rome* was the Author of Godfathers and Godmothers, then this custom is of an uncontroulable ancientness; for *Hygin* lived in the Second Age, and was a Martyr in the 144 of Salvation. And it is generally granted, that this good Bishop took occasion from those Persecutions which were heavy upon the Church, to appoint Sureties in Baptism. That in Case the Parents should fall into violent restraint, banishment, or death, there might be some to take care of their childrens instruction in the truth of that Religion into which they were initiate.

But whatever was the first occasion or ground of this Suretiship, we are certain that for its great standing in the Church, it may take place among those Primitive Rites, which were in all descending Ages to be retained. And this will appear from the very Nature and Reason of the thing it self. And a custom or Law, though it cannot be elder, yet it may safely

ly be supposed to be as old as its chief Motive and Reason.

Now the nearest Method to prove the reasonableness of this custom of Baptismal Sureties is to examine both what they do for the Child at the instant of his Baptism, and what they undertake for him for the future.

And as to what the Sureties do for the Child at the time he receives this Sacrament; *Platina* tells us, that was no more than to hold it in their arms till it was baptised, and to give it a name according, or at least not contrary to the Parents Directions. And this is a thing so harmless, that none can have any colour to quarrel or reject it.

And as for what the Sureties undertake in the childs stead for the future, it can merit no just reprehension; seeing it is no more than to be careful that the child be vertuously brought up to lead a Godly and a Christian Life, and be taught such things as are necessary to the attainment of Eternal Happiness: according to the Exhortation of the Office of Publick Baptism. And to the end that this might not be over-burthenfom to the Sureties, the Church provides that her Curates shall diligently teach whom she has baptised; and

so

so to instruct them, that they may be fit for confirmation. At which time the Sureties are discharged of their Bands, because at Confirmation the Baptised answer and undertake in their own Names, what their Sureties have done in their stead.

But it may still be replied, That the Parents are fittest to engage for their Children, and that so weighty a concernment ought not to be transferr'd unto Strangers. I must confess, this was once my own Perswasion ; out of which I could not argue my self, till I consider'd : 1. That by the Law both of God and Nature, Parents are obliged to instruct their children in the things of God ; and therefore need not to enter into Bonds. 2. That Parents may die before their Children arrive to a capacity of being instructed ; or they may be ignorant and unable, or negligent and careless to instruct them. 3. That the Parents may be corrupted with Schism and Heresie, and by reason thereof be altogether unfit to perform this Office. And indeed, if we reflect upon the temperament of the Age we live in, the Church may seem never to have had more need of Sureties for their Orthodox instruction, whom she takes into her Com-

munion. For so many Parents are infatuated with erroneous Opinions, that none are more improper to engage for the regular *Catechism* of their children than themselves. And if there were none of these Reasons herein argumentative, yet the thing it self is of so great importance, that the Church hath ever thought it insecure to have none bound but the Parents. And there are, who upon no contemptible account, esteem it very incongruous, that those should present the Child to be washt of that pollution which it derived from them. And upon this score it might be, that the Father was wont not to be admitted to be present at the Baptism of his Child, but stood at the Church-door while the Infant was carried in and baptized.

Zanchius, who was well read in the Writings of the ancient Fathers of the Church, speaking of this custom of Godfathers and Godmothers in his Commentaries upon the *Ephesians*, assures of its antiquity; that it opposeth no period of Holy Writ; that it is an Effect of the Parents love and care to their children thus to make all possible provision for their Religious Institution: That it is beneficial for the Infant in
case

case of the Parents death, and an assistance to the Parents if they live : That it is a means to beget and increase mutual kindness among Neighbours ; because hereby a spiritual alliance is contracted , which may greatly conduce to the propagation and maintenance of Christian charity. And we may add to all this , that not a few children would inevitably be debarr'd of Holy Baptism , if none but their Parents could be admitted thereunto to present them, and to stipulate in their Names.

But it is in the next place strongly objected against what is vowed by the Sureties in behalf of the Baptized, as also that it looks very contrary to the Nature of a Vow for one to make it in behalf of another. And here not to meddle with the Nature of Vows in General , nor particularly of that of Baptism ; it may sufficiently evacuate all Scruples, plainly to consider, that no more is done in this Baptismal Suretiship, than is both done and approved in Secular affairs, in which it is allowed, that Infants act by their Tutors , Proxies and Guardians , and that too in matters of no smaller concernment than Espousals and Estates,

states, &c, and at a time when they are as incapable to understand and perform what is undertaken in their Names, as here at Baptism. It has also been ever thought both just and reasonable for debtors to procure others to be bound with them for payment of that for which at present they are insufficient. And we may safely suppose that God will be as merciful in such cases as our selves; and that he will as readily accept of Sureties for the Christian Education of an Innocent Infant, as we for an insufficient Debtor.

But for a more evident comprehension of the whole case, I conceive it may be thus stated. At the Font when the Infant is brought to Holy Baptism, the Sureties put on his Person, and substitute themselves into his place; They represent his Voice, and answer in his stead. [All which is to be seen in the demands and answers in the administration of Publick Baptism of Infants to be used in the Church.] And the Infant engageth under this Personation, That when he comes to years, he will perform the Vow and Promise thus made by his Substitutes. He and they being by
inter-

interpretation but as one person; and therefore the Infant, when grown up, is as much bound to discharge what at Baptism was promised in his Name, as if he had done it himself. Now by this Substitution the Sureties perform a great act of *Charity*: for they do that for the child, which by no means he could do for himself; for they get him an early interest in the privileges of Christianity, which in the ordinary way of procedure, cannot be had without Baptism: and this cannot be had without making the Vow thereof; and it is impossible for the Infant to make this Vow, but by its Proxies; who oblige themselves no further, than to see that the *Infant be taught, so soon as he shall be able to learn, what a Solemn Vow, Promise, and Profession he has made by his Substitutes, or Sureties.*

And by this short account of what the Godfathers and Godmothers do for the Infant in Baptism, it is easie to apprehend, that none need withdraw from this Pious Work, for the supposed Difficulty of its Discharge. And therefore those who rightly understand this Suretiship, and

yet refuse it, they may be thought rather to want Charity than Power ; and that they are unwilling, and not unable to perform it.

Nor doth it less reflect upon their deportment, who turn this pious Custom into an idle Ceremony, by privately devolving upon the Parents, what they publickly undertook for their children ; which doth at once frustrate and contradict the intendment of the Church, and delude the Congregation of God's people.

But it may be further objected, That the Vow of Baptism being made by others, renders the Performance and Observation thereof by the *Child*, a thing of constraint, and not of election : for the baptized, when grown up, doth not follow his own choice, but his Sureties ; and allows of what was at Baptism promised in his behalf, not out of willingness but pre-engagement ; all which is opposite to the genuine Nature of a Vow.

And in Answer to this Objection, it will be convenient to observe, That the Vow and Promise made by Sureties in Baptism is not absolute ; for in an absolute sense, no man can undertake for another. But the Vow is conditional ; and

and the Child when come to age, must either own it, or forfeit the benefits of Baptism. And as those who are married, being *Minors*, when come to mature years, may chuse whether the Marriage shall be ratified or rescinded: So it is in the power of the Baptized at years of discretion, to acknowledge or renounce the Vow of Baptism. If he allow of, and consent to what at holy Baptism was vowed in his Name (which is still supposed at the making of the Vow,) then he is bound actually to believe and do it. But if he disclaim it (which is in his power) then he disowns all Interest and Priviledge in Christ, with all the benefits of that Society into which by Baptism he became incorporate.

The Catechism teacheth us out of the Creed, to believe, That God the Son hath redeemed all mankind; which cannot be true (say many) because he died only for the Elect. But they would have no reason to impugn the Churches Doctrine in this particular, if those Scriptures were impartially considered by them, whereon this Position is founded. A few of which are here barely quoted in the Margin, on

Ezek. 18. 23, 32.
S. Joh. 3. 16.
Heb. 2. 9. *Rom.* 1.
 4. 5. *S. Joh.* 4. 42.
1 Tim. 4. 10.
S. Joh. 1. 7.
2 S. Pet. 3. 9.

pur-

purpose to shew the ground of the Churches Doctrine, and to guide those to the Topicks of their confutation, who gainsay this, *I believe in God the Son, who hath redeemed me and all mankind.* That his death was both sufficient and intentional to save all mankind, but is effectual and efficacious for none but *true Believers*, is a distinction which being wisely and soberly understood, would remove that clashing, which some fancy there is, betwixt the Catechism and the Seventeenth Article of the Church.

Many other Scruples brought against this *excellent Catechism*, are purposely omitted, because they will easily be obviated in its (intended) Exposition. Besides, I have bound my self to observe the *Laws* of an Essay; which I must unavoidably violate, if I should venture upon all such Enlargements as the Subject would naturally endure. I had rather be censured for having said too little than too much.

Deus dedit his quoq; finem.

THE CONCLUSION.

W^E have hitherto examin'd the Age and Advantages of Catechising, and found it to stand above the imputation of being either Novel or Superfluous. So that the only remaining Enquiry concerns its Practice. And this will exact no long disquisition, seeing every Station of men are therein so perfunctory and negligent. Now, as in a common Contagion, no less care must be had of the sound than infirm; and the cure of single persons is required to the removal of the Epidemical Disease: So remissness in Catechising being become a common Malady, it behoves every one to look after amendment, to the end that the Church may be healed of all those Distempers falln upon her through lack of Catechising, and which, if not prevented with a timely interposition

tion thereof, will effect that destruction which they threaten and prognosticate.

And if we look into the persons who are capable herein to be delinquent, they may be reduced either to such as the Church has ordained to administer, or receive this Sovereign Medicine. The former are the Clergy in the whole denomination; for he among them who excepts, deceives both himself and the Church. And notwithstanding that the Clergy in *Sacred Writ*, bear divers appellations, importing the Dignity, Power, Holiness, Excellency, Care, Tenderness, Discretion, and Incommunitiy of their Functions; yet there is no Title wherein they are more concerned than that of Catechist. For it doth (first) more immediately relate to that Errand on which from the beginning they were sent into the world—*Go teach, &c.* And next, unto the want and supply of those over whom God hath made them Overseers. And while they own themselves to be the Churches Ministers, they should take care to serve her in her own way. For since that was left for paths of their own, and more oyl and labour has been spent in *arguing*, than in *teaching* the Principles

ples of Christianity, it is sadly visible how Religion has thriven among us. For from endeavouring to support Christianity with Buttresses of our own, capacious and malicious Enemies take occasion to conclude that it cannot stand without them. The superstructure seems to be the proper matter of our care, where we believe the Ground-work lies immoveable. And blessed be the Author and Finisher of our Faith, that he has founded it upon a Rock ; and maketh it so strong, that the Gates of Hell, the strength and subtilty of her greatest Enemies can never be able to prevail against it. Were we to deal with open Adversaries of the Faith (*Jew, Mahometan, Pagan*) the Ancient Fathers have shewn us an excellent way of procedure; but having to do with Professors, whose evil manners have corrupted their Understanding, not the proving of the verity of the Christian Religion, but the enforcement of its Practice, seems to be the only necessary prescription.

But without being decisive, or stinting the spirit of any man, I hope it may be lawful to wish that the Clergy (out of a true sense of what they are enjoyn'd and bound to obey, by the 59th Canon) would return to the *good old way* of Catechising :

techising: for since this was shoulder'd out by *Sermoning*, the people have been possessed with itrange Whimsies in Religion, and hurried on by the Spirit of Schism and Sedition into all manner of Villanies.

A learned and pious Bishop of this Church doth (as I am told) in his own Person and Cathedral perform this Office. A few such leading Examples would soon raise the sunk Esteem of Catechising, and vindicate it from being thought a Drudgery fit only for children and Curates. And I humbly conjecture, that there is no Clergy-man need think it any lessening of his *Greatness* and *Learning*, to be seen teaching *God's People* after the manner of the Holy Apostles and Primitive Bishops.

Our Ancestors (who knew something as well as we) were not ignorant of the necessity and benefit of what is now most affectionately recommended; when *Queen Elizabeth* made it her 44th Injunction, and King *James* his command, That afternoon-Lectures should be converted into Explanations of some necessary Rudiments of the Catechism; out of a prudent fore-sight that this would be more advantageous to the *People*, than some *ex tempore* irruptions, or enlarging a few con-

contrived Breviates, upon desultory Texts.

The Laity are the next sort that herein can be faulty, to whose *attentive thoughts* I would most earnestly recommend, first, the serious perusal of the Rubrick adjoyned to the Catechism, together with the 59th Canon: Next, the examination of their knowledge in Religion; that by that former they may know their *Duty*; and by the latter their want of being catechised: And by both be induced to embrace what to their own damage and the *Churches* affliction they have undutifully neglected.

F I N I S.

THE CONTENTS.

The Introduction.

Fol. i.

C H A P. I.

OF *Catechising. Its Name, Use Secular
and Religious.* P. 5.

C H A P. II.

*The Age of Catechism. The Institution of
Adam's and Abraham's Family. The
Schools of the Prophets. The continual
use of Catechising among the Jews, parti-
cularly after the Erection of the Syna-
gogues. Their Benefit thereby.* P. 9.

C H A P.

The Contents.

C H A P. III.

Catechising in times of the Apostles. Evidences thereof in St. Pauls Epistles. The Contents of their Catechism. p. 25.

C H A P. IV.

The Apostles Catechists in several Provinces. The Declension and Restauration of Catechising. Catechists Styled Exorcists, &c. p. 32.

C H A P. V.

The Antiquity of Catechism probable upon the account of its convenience : In respect of the Object ; Method of Instruction. p. 35.

C H A P. VI.

Catechism necessary in respect of the increase and advancement of Spiritual Knowledge : To have a distinct Understanding of things necessary to Salvation, &c. p. 39.

C H A P.

The Contents:

C H A P. VII.

Catechising the most sutable means to heal the Distempers of this Church. Several Propositions to be supposed. A short digression concerning our Disorders.
P. 42.

C H A P. VIII.

The Methods used for our reclaiming, surveyed, proving ineffectual. P. 57.

C H A P. IX.

The Just Matter and Subject of Controversie in Religion examined. How by Catechising, and not Dispute, we are therein to be reconciled. p. 62.

C H A P. X.

Disputation unfit for the capacity of the generality of Dissenters: Catechising proper, &c. Reasons against Disputes.
p. 68.

C H A P.

The Contents.

CH A P. XI.

Preaching, what it is : the several ways thereof used by the Church. What kind of Preaching among the Old Jews, and Primitive Christians. The Homilies considered. p.80.

CH A P. XII.

Preaching insufficient to restore our Dissentions. Catechising proper for that purpose, &c. A Scruple removed. p.92.

CH A P. XIII.

The Benefits of Catechizing, 1. In respect of the Civil State. 2. The Clergy. 3. The People. The Mischiefs of private Schools. Objections against the constant practice of Catechizing removed. p.99.

CH A P. XIV.

The Church-Catechism to be preferr'd before others, for its Authority, Usefulness, Accomplishment, Contents, &c. p.102.

CH A P.

The Contents.

C H A P. XV.

*An Account of some Objections usually brought
against the Church-Catechism.* 115

The Conclusion.

P. 135